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शिवस्वरोदयः

ŚIVASVARODAYA

With English translation and Notes

Dr. K. S. BALASUBRAMANIAN
Dr. T. V. VASUDEVA
Dr. K. VIDYUTA

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
MYLAPORE, CHENNAI - 600 004.
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CENTRE FOR SHAIVA STUDIES Pondicherry

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By

Dr. K.S. Balasubramanian
Dr. T.V. Vasudeva
Dr. K. Vidyuta

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Mylapore, Chennai 600 004.

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PREFACE

The Kuppuswami Sastri Research Institute was established for paying tribute to one of the greatest Sanskritists that our country has produced. Mahāmahopādhyaya, Vidyā Vācaspati, Darśana Kalānidhi, Kulapati Prof. S. Kuppuswami Sastri (1891-1944) who was also conferred with the coveted 'I.E.S' by the then British Government during the pre-independence era of this great land.

Prof. Kuppuswami Sastri stood as a colossus when Sanskrit and Sastraic studies were neglected in this part of the country. Single handedly, he brought a revolution in higher learning in Sanskrit. The Madras Sanskrit College, Chennai established in 1906, of which he was made the first Principal, stands as a testimony to his greatness even today. He attracted hundreds of students and scholars from different parts of India who benefitted from his training both in traditional and modern methods of learning and teaching in Sanskrit and different Śāstras. Presidency College (Madras), Annamalai University, Rajah's College, Thiruvaiyaru were some of the prestigious institutions where he nurtured Sanskrit studies and Comparative Philology. He was widely respected in India and abroad for his traditional knowledge and modern research acumen.

After the sad demise of the great savant in 1944, great men of wisdom, his students and admirers joined together to establish a research Institute as a fitting tribute to him and aptly chose the premises of Madras Sanskrit College, Mylapore for carrying out the great work done by Prof Sastri.

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Thus from 1945 till date the Kuppuswami Sastri Research Institute (KSRI) has been functioning in this premises, holding one of the best collections of rare and old books on various branches of Sanskritic and Indological studies. It has carved a niche for itself in the international arena of Sanskrit and Indology. Hundreds of scholars from many foreign universities across the globe and different parts of India have benefitted by associating themselves with the KSRI. Dr. V. Raghavan, followed by Dr. S.S. Janaki, with their depth of knowledge and intellectual prowess led this institute with great dedication and were ably supported by many statesmen, scholars, lovers of Sanskrit and philanthropists. Even after their demise, the institute has been marching ahead in the same path and has completed 75 years of glorious service to the cause of Sanskritic and Indological research.

The KSRI has been holding periodical seminars / conferences and lectures in which eminent scholars from different parts of India and abroad have actively participated. It is associated with University of Madras for M.Phil and Ph.D in Sanskrit from 1983 and has produced about hundred scholars who submitted their dissertation and were awarded their degrees by the University of Madras. The institute has also been publishing the *Journal of Oriental Research*, an internationally reputed journal which was originally started by the great professor Kuppuswami Sastri in 1923.

Hundreds of books / monographs have already been published by the KSRI on various topics covering a vast field of ancient Indian knowledge like Sanskrit language, literature, grammar, polity, Saivism, Vaishnavism, Darśanas, Yoga, Mathematics, Music, Dance, Science and so on.

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Seventy five years of existence, especially for an organisation committed to Sanskritic and Indological research in this part of the country is itself a great achievement.

Hence, it is with happiness and pride that we are making this book available today as one of the publications of our 75th anniversary.

The present book ' *ŚIVA SVARODAYA* ' is a welcome addition to the few original books on Yoga. Svarodaya Vijñāna is a rare branch of Yoga dealing with prognostication based on breathing. Based on the flow of breathing in right or left nostril at a particular time, an expert in this field can predict about one's health, future, success or failure of one's mission and so on. The present book has been prepared with a wish to make this science popular for the benefit of mankind. There are some problematic (obscure) verses in the already printed text and the present editors have tried their best to offer meaningful explanations to such passages in this text.

Dr.K.S. Balasubramanian and Dr.T.V. Vasudeva both Dy. Directors of the KSRI have drawn from their rich experience a plausible and readable translation and have added valuable notes wherever necessary. Dr. K. Vidyuta, Research Associate of the KSRI has assisted them in the edition and translation of the work, besides preparing the press copy.

Dr. Muthulakshmi has provided illustrations to this book. Mr. V. Sujesh Chitty and Mr. R. Vasisht (Canada) deserve our thanks for their timely assistance in this regard. Ms. Lavanya, Research Scholar, The KSRI has assisted in proof-correction. Mrs. M. Srividhya of the KSRI, has assisted in typing the text.

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We are thankful to **Dr. Vidya (Canada)** who was kind enough to sponsor this publication some years ago. But due to circumstances beyond our control, we could not bring out this book earlier. However, we are happy that this book is being released on the occasion of the 75th anniversary of our Institute.

M/s Harish Printers, Chennai are to be thanked for their neat printing.

We take this opportunity to thank all the philanthropists, corporates, well-wishers and lovers of Sanskrit who are our constant source of inspiration.

We sincerely hope that more individuals and entrepreneurs would come forward to sponsor our activities whereby they could help us in preserving and propagating the gems of wisdom contained in our ancient literature for the benefit of Humanity.

The great Ācārya Śaṅkara rightly said:

।। अप्राप्तस्य प्राप्तिः योगः प्राप्तस्य परिरक्षणं क्षेमः ।।

10.04.2023
Chennai - 4

Dr. V. Kameswari
Director

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ABBREVIATIONS

AK.	–	*Amarakośa*
Bṛ.Up.	–	*Bṛhadāraṇyaka Upaniṣad*
Ch. Up.	–	*Chāndogya Upaniṣad*
Dh.bi.Up.	–	*Dhyānabindūpaniṣat*
DU	–	*Darśanopaniṣad*
GS	–	*Gorakṣa Samhitā*
Gh.S	–	*Gheraṇḍa Samhitā*
HR	–	*Haṭha Ratnāvali*
HSC	–	*Haṭha Saṅketa Candrikā*
HTK	–	*Haṭha Tattva Kaumudī*
HYP	–	*Haṭha Yoga Pradīpikā*
ṚV.	–	*Ṛgveda*
ŚS	–	*Śiva Samhitā*
Śiv. S.	–	*Śivasvarodaya*
Śv. Up.	–	*Śvetāśvatara Upaniṣad*
Tait. Up.	–	*Taittirīya Upaniṣad*
VM	–	*Viveka Mārtāṇḍa*
YS	–	*Yogasūtra*
YY	–	*Yoga Yājñavalkya*

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INTRODUCTION

Yoga as a practice has gained universal acceptance and admiration. Even modern physicians, psychologists and those dealing with physical fitness recommend the practice of certain Yoga exercises. Various *āsanas* and *prāṇāyāma* techniques are being practised for the removal of physiological and psychological imbalances.

Patañjali, considered as the father of Yoga suggested Aṣṭāṅga Yoga (Yoga with light limbs) for the eradication of sufferings which are yet to come (*Yogasūtra*, II. 16):

हेयं दुःखमनागतम् ।।

Patañjali being the *sūtrakāra* and also more interested in expounding the Yoga philosophy and establishing Yoga as a supreme system for obtaining *Kaivalya*, did not elaborate on the practical utility of *āsanas* and *prāṇāyāma* techniques as done by the later writers on Yoga, especially those belonging to Haṭha Yoga school. There is a common view in the texts on Haṭha Yoga that *Prāṇa* (the vital air) and *manas* (mind) are inter-dependent and by controlling one, the other is also controlled. For example, *Haṭha Yoga Pradīpikā* (*HYP*, IV. 21) of Svātmārāma says:

पवनो बद्ध्यते येन मनस्तेनैव बद्ध्यते।
मनश्च बद्ध्यते येन पवनस्तेन बद्ध्यते ।।

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The Haṭha Yogins give importance to the practice of *prāṇāyāma* for controlling the mind while the Rāja Yogins practise different techniques to control the mind and thereby *prāṇā* too. Even *Śivasvarodya* (*Śiv. S.*, 221) which is a text dealing with the *svara* science of Yoga says that the 'air' protects the body like the king protecting a country:

कायानगरमध्यस्थो मारुतो रक्षपालकः ।

SVARODAYA SCIENCE OF YOGA:

The air is continuously inhaled and exhaled either consciously or unconsciously from the time of birth till the end of one's life in this world. If we observe keenly we can find that the air is not flowing through both the nostrils always[1]. It flows through either the left[2] or right nostril[3] for sometime and changes its course after that. This flow of air is technically known as *svara* in Yogic terminology. When the *svara* changes from one nostril to the other, it is known as *svarodaya*.

The word *svara* has been used in different connotations in various branches of Sanskrit such as Vedic literature, arts, *Vyākaraṇa* (grammar), *Saṅgīta* (music), *Jyotiṣa* (astrology) and so on. As seen earlier, *svara* refers to the flow of air in Yoga. *Svarodaya vijñāna* is the science of prediction about one's health, future, auspicious and inauspicious events that would take place

1. Technically known as *Suṣumnā*.
2. This is *Iḍā*, popularly known as Candra (Moon)
3. This is *Piṅgalā* and is known as Sūrya (Sun)

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in one's life, success or failure in one's mission etc. It is based on the flow of air at a particular time. Lord Śiva extols the merit of this science to his consort Pārvatī in many verses in *Śiv. S.* In short, *svarodya jñāna* is said to be the supreme science (v. 21):

स्वरज्ञानात्परं गुह्यं स्वरज्ञानात्परं धनम् ।
स्वरज्ञानात्परं ज्ञानं न वा दृष्टं न वा श्रुतम् ।।

Śiv. S. is a unique text dealing with *svarodaya* science. It is in the form of instruction by Lord Śiva to his consort, Pārvatī and consists of 395 verses. The popularity of this branch of Yoga can be known from the fact that this has been discussed in several texts. Some of them are:

(i) *Śivasvarodaya* (by anonymous author)

(ii) *Pavanavijaya Svarodaya*[4]

(iii) *Jñānasvarodaya* of Caraṇadāsa

(iv) *Ātmaprakāśa svarodaya*

(v) *Svaratattvodaya*

(vi) *Svaracintāmaṇi*

(vii) *Svarodaya* of Mallinātha Haridāsa

(viii) *Svarodaya* of Dāmodara

(ix) *Umāmaheśvara samvāda* or *Īśvara-Parvatī samvāda*

(x) *Laghupavanavijaya Svarodaya*

(xi) *Svaraśāstrasāra* of Śivarāja

(xii) *Svarodaya* of Paramānanda

4. There is a printed edition of this text which is identical with *Śiv. S.*

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Some of the Purāṇas like *Brahmāṇḍa*, *Skānda* and *Sūta samhitā* also contain descriptions of *svarodaya*.

Some other texts dealing with *Jyotiṣa* also describe *svarodaya*. They are:

(i) *Narapatijayacaryā svarodaya* of Narapati (12th Cent.A.D.)

(ii) *Vijayasvarodaya*

(iii) *Svarasāra* of Śyāmasundara Narendra

(iv) *Jayalakṣmī* (com. on *Narapatijayacaryā*)

The following *Jyotiṣa* texts are attributed to Jīvānātha Jha also talk about *svarodaya*:

(i) *Āyussādhana*

(ii) *Tattvadīpikā* (Com.on *Uḍudāyapradīpa* or *Pārāśarīvāsanā*)

(iii) *Janmapatravidhāna*

(iv) *Jīvanātharahasya*

(v) *Tājikadarpaṇa*

(vi) *Makarandodāharaṇa* (Com. on *Tithipatra* of Makaranda)

(vii) *Pavanavijaya*

(viii) *Bījodāharaṇa*

(ix) *Bhāvakutūhala*

(x) *Bhāvaprakāśa*

(xi) *Vanamālā*

(xii) *Vāsturatnāvalī*

(xiii) *Śuddhyaśuddhivicāra*

(xiv) *Svartattva Camatkāra*

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Further, texts like *Vijayakalpalatā*, *Kalājñānasvarodaya*, *Jayapaddhati*, *Raṇahat* (*śāstra*), *Raṇāhayatantra*, *Rakṣoghna*, *Kaumārikauśala*, *Yuddhajayārṇava*, *Yoginījāla-śambara*, etc. have been referred to by Narapati in his text *Narapatijayacaryā* as source books. Also, authors like Ḍhauka, Trimuṇḍa, Narasimha Miśra, Śridarśana, Viṣṇuyāmala, Bhūbala, Bhairava, Raṇahastin, Narahari (*Vyākhyāplava*, com. on *Narapatijayacaryā*), Jīvānātha Jha, Mahādeva and Kūrmayāmala, have also been referred to by Narapati.

Apart from the above, *Paramasamhitā*, a text on *Pāñcarātra Āgama*, *Kāśyapa Samhitā*[5], text on *mantras* for removal of various diseases and eradication of poison in the body, *Vivekamārtāṇḍa* of Viśvarūpa Deva, a text on different practices of Yoga and *Haṭhatattva Kaumudi* of Sundara Deva (17th Cent. A. D.)[6], an encyclopedic text on Yoga are some texts where *svara* science of Yoga has been dealt with.

It may also be noted that the encyclopedic texts like *Abhilaṣitārtha Cintāmani*[7] of Someśvara and *Śivatattvaratnākara* of Keladi Basavabhūpāla (17th – 18th Cent. A. D.) include *svaraśāstra* as one among the sixty-four arts.

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5. This belongs to Pāñcarātra Āgama tradition. A Critical study of this text by Smt. Goda, research scholar of the KSRI forms the subject matter of Ph.D. dissertation submitted to the University of Madras.
6. For more details on Sundaradeva, see *Journal of Oriental Research*, Vol. 88-90, 2017, pp. 87-92.
7. Also known as *Mānasollāsa*.

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KNOWLEDGE OF *SVARA*

The ancient *ṛṣis* and Siddhas had deep knowledge of the physiological and psychological aspects of human beings. As they lived in a secluded place, most of them did not have access to medicine and they discovered that the breathing of air involving inhalation (*pūraka*), retention (*kumbhaka*) and exhalation (*recaka*) could be used in different ways for the removal of several diseases. So they observed the breathing minutely and discovered the *svarajñāna*. However, this method mostly remained a secret and did not become popular like other branches of Yoga. An important aspect of this science is that it can be practised by anyone under all circumstances. One need not practise different techniques of *prāṇāyāma* as described in the texts on Haṭha Yoga. Further, this science also helps one to get relief from physical and mental stress.

DURATION OF *SVARA*

The air does not flow in the same nostril all the time. Usually the flow of air extends upto one hour after its 'rise' (*svarodaya*) in either the left or the right nostril and switches to the other nostril. That is, the flow of air changes every one hour alternatively in a rhythmic manner.

According to *Śiv. S.* (v. 62) during *Śuklapakṣa* on the 1st, 2nd, 3rd, 7th, 8th, 9th, 13th, 14th and 15th (i.e. the full moon day) the *svara* starts flowing in the left nostril from the time of sunrise and changes to right nostril after one hour. Then it changes to the

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left after one hour. Thus it changes after each hour. Similarly on the 4th, 5th, 6th, 10th, 11th, and 12th days of the same fortnight it starts from the right nostril from the time of sunrise and changes every hour. The same schedule holds good for *Kṛṣṇapakṣa* also. *Śiv. S.* (v. 62) says:

आदौ चन्द्रः सिते पक्षे भास्करो हि सितेतरे ।
प्रतिपत्तो दिनान्याहुस्त्रीणि त्रीणि कृतोदया ।।

METHOD OF KNOWING *SVARA*

It is not difficult to find out the flow of *svara* in a particular nostril. One has to press one of the nostrils and note if the breathing flows on smoothly without any obstruction in the other nostril. In case of any obstruction, the former nostril may be left free and the other is to be pressed. If the breathing flows freely in that nostril, then it can be understood that the *svara* is flowing in it. For example, while pressing the left nostril, if the breathing is felt to be without any obstruction in the right, one can infer that the *svara* is flowing in the right nostril.

The *svara* through the left nostril is known as *Iḍā* or Moon and the right as *Piṅgalā* or Sun. If the *svara* is flowing through both the nostrils, it is *Suṣumnā*.

It is beneficial to observe the flow of *svara* regularly for it predicts the future events to take place in one's life. For example, *Śiv. S.* (v. 87) says that when a person wants to proceed on a journey or accomplish any work, he should place that foot of the first step in which side the *svara* is flowing at that moment. That

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is, he should place the left foot first if the *Iḍā* is flowing or the right foot if the *Piṅgalā* is flowing. Then he would be successful in his mission:

वामे वा दक्षिणे वापि यत्र सङ्क्रमते शिवः [8] ।
कृत्वा तत्पादमादौ च यात्रा भवति सिद्धिदा ।।

THE EFFECTS OF THE FLOW OF *SVARA*

The *svarodaya vijñāna* is a science of prognastication. One can predict one's aim, health, future, success or failure in various activities, the birth of a male or female child and many other useful things that would happen in his life.

(i) Effect of *svara* in *Iḍā* :

Śiv. S. gives a long list of auspicious acts, which if performed while the *svara* is flowing in the left nostril would yield success. For example, any long and hard work, collection of ornaments, long journey, construction of house, *āśrama*, tank, well, etc. consecration of a diety, performance of marriage, purchase of house, clothings, food grains preparation of medicines, performance of rituals, interview with one's boss, entering a new house, agriculture etc. In short *Śiv. S.* concludes that flow of *Iḍā* is favourable for all auspicious acts.

(ii) Effects of *svara* in *Piṅgalā* :

According to *Śiv. S.* works involving hard labour should be performed while the *svara* is flowing in the right nostril (*Piṅgalā*). For example, studying or teaching difficult texts or sciences dealing

8. Here the term '*śiva*' refers to the *prāṇa*.

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with destructive activities, corrupt practices, drinking, practising *mantra* for vigour and courage, destroying countries or enemies, hunting, breaking bricks, wood, stone or jewel, gambling, theft, seeing a king etc. may be performed while the *svara* is flowing in *Piṅgalā*. In short, all the cruel or difficult activities and works involving movements and labour would be successful if performed while the air is flowing in *Piṅgalā*. *Śiv. S.* (v. 123) says:

क्रूराणि सर्वकर्माणि चराणि विविधानि च ।
तानि सिद्ध्यन्ति सूर्येण नात्र कार्या विचारणा ।।

(iii) **Effects of *svara* in *Suṣumnā* :**

When the air is flowing in both the nostrils, i.e. *Suṣumnā*, neither auspicious nor difficult works should be performed, for they would not bear fruit. *Śiv. S.* (v. 128) says:

उभयोरेव सञ्चारं विषवत्तं विदुर्बुधाः ।
न कुर्यात्क्रूरसौम्यानि तत्सर्वं विफलं भवेत् ।।

One should only practise meditation, concentration or contemplation on God during that period.

It is interesting to note that *HYP* (II. 42) says that when the air is flowing in *Suṣumnā*, the mind is steady and this state is known as *manonmanī* (or *unmanī*) :

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ।
यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ।।

That is, it would be appropriate to perform meditation when the mind is firm. Thus we can see the connection between these two branches of Yoga, *viz.,* Haṭha Yoga and *svarodaya*.

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SVARA AND THE ELEMENTS

Śiv. S. also deals with five elements *viz.*, Earth, Water, Fire, Air and Space, colour and taste of each element, measurement of the *svara*, location of the elements in human body, duration of each element in the human body, duration of each element in the *svara* and other useful details. By closely observing the flow of the *svara*, one can identify the reign of the element at any particular time and the effects can be predicted as mentioned in *Śiv. S.* This will enable one to achieve success in his endeavour in various fields of activities through the application of this science without the assistance from any external agency. The table given here may be helpful to have a brief information about the five elements in the human body (vv. 209-13):

The Elements	Colour	Shape	*Bījā*	Benefit
Earth	Yellow	Square	*lam*	Lightness of body
Water	Colourless	Half-moon	*vam*	Withstand hunger, thirst and remain underwater
Fire	Red	Triangle	*ram*	Digestive power; endurance of heat
Air	Black	Circle	*yam*	Can fly like a bird
Space	Great lustre	Formless	*ham*	Knowledge of the past, present & future; supernatural powers

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The following eight aspects would serve as a guide in mastering this science which involves careful observance of the flow of *svaras* :

(i) The knowledge (or counting) of the elements

(ii) The *sandhi* (junction) of the breathing

(iii) Signs of *svaras*

(iv) Locations of the *svaras*

(v) Colour of the *svaras*

(vi) The *prāṇa*

(vii) Taste of the elements and

(viii) The movement of the *svara*

Methods of changing *svara* from one nostril to another voluntarily have also been discussed in this branch of the Yoga. It enables one to act according to the situation and lead a healthy life and to gain success in one's endeavours. There is no restriction of time, place etc. for practising this, unlike many of the practices described in the texts on Haṭha Yoga. *Śiv. S.* (v. 29) says:

न तिथिर्न च नक्षत्रं न वारो ग्रहदेवता ।
न च विष्टिर्व्यतीपातो वैधृत्याद्यास्तथैव च ।।

It is our wish that this knowledge is made popular for the benefit of many people. Therefore we have endeavoured to publish this book *Śivasvarodaya* with Roman transliteration, English translation and useful notes wherever necessary.

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The commonly available book published by Prachya Prakashan, Varanasi (New edition 1997, first edition 1980) by Sri Ramkumar Rai contains many mistakes in the text itself which is given in Devanāgarī version and there are mistakes in the English translation as well. Therefore it was felt that a proper edition of *Śiv. S.* with a new and reliable translation be made available with relevant notes for the scholars, practitioners of Yoga and common men.

We have also consulted the publication of *Śiv. S.* with Marathi translation by Raoji Sridhara Gondhalekar (which is in brittled condition). It has been a painstaking study of many related texts. But it has been a rewarding experience for us. We must also confess that quite a few passages in *Śiv. S.* are so obscure that it is very difficult to understand the true import of the author. We shall be grateful to anyone if some plausible alternate meanings/explanations are provided to us.

Dr. K.S. Balasubramanian
Dr. T. V. Vasudeva &
Dr. K. Vidyuta

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ŚIVASVARODAYA

with English translation
and Notes

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शिवस्वरोदयः

ŚIVASVARODAYAḤ

स ह नाववतु । स ह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ।

Sa ha nāvavatu । sa ha nau bhunaktu । saha vīryam karavāvahai । tejasvināvadhītamastu mā vidviṣāvahai ॥

AUM Śāntiḥ Śāntiḥ Śāntiḥ ।

May *Brahman* protect us both together. May He nourish us both together. May we both work together with great energy. May that we have studied make us resplendant. May we not hate each other.

Aum Peace ! Peace ! Peace !

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महेश्वरं नमस्कृत्य शैलजां गणनायकम् ।
गुरुं च परमात्मानं भजे संसारतारणम् ।। १ ।।

maheśvaram namaskṛtya śailajām gaṇanāyakam ।
gurum ca paramātmānam bhaje samsāratāraṇam ।। 1 ।।

Having saluted Lord Maheśvara (Lord Śiva), Śailajā (Pārvatī, daughter of mountain), Lord Gaṇeśa I adore the preceptor and Supreme Self who enables (all) to cross the worldly life. [1]

देव्युवाच –

देवदेव महादेव कृपां कृत्वा ममोपरि ।
सर्वसिद्धिकरं ज्ञानं कथयस्व मम प्रभो ।। २ ।।

Devyuvāca –

devadeva mahādeva kṛpām kṛtvā mamopari ।
sarvasiddhikaram jñānam kathayasva mama prabho ।। 2 ।।

Goddess said –

"O great Lord, God of gods, my Lord, having compassion on me, impart me that knowledge which accomplishes everything[1]. [2]

कथं ब्रह्माण्डमुत्पन्नं कथं वा परिवर्तते ।
कथं विलीयते देव वद ब्रह्माण्डनिर्णयम् ।। ३ ।।

katham brahmāṇḍamutpannam katham vā parivartate ।
katham vilīyate deva vada brahmāṇḍanirṇyam ।। 3 ।।

1. *cf. Bṛ. Up.* V.5-6; *Ch. Up.* VI.1.3: यस्मिन् ज्ञाते सर्वमिदं ज्ञातं भवति ।

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O Lord, please tell me: How did this universe originate? How does it evolve and dissolve? Also tell me the nature of this universe?" [3]

ईश्वर उवाच –

तत्त्वाद् ब्रह्माण्डमुत्पन्नं तत्त्वेन परिवर्तते ।
तत्त्वे विलीयते देवि तत्त्वाद् ब्रह्माण्डनिर्णयः ॥ ४ ॥

Īśvara uvāca –

tattvād brahmāṇḍamutpannam tattvena parivartate ।
tattve vilīyate devi tattvād brahmāṇḍanirṇayaḥ ॥ 4 ॥

Lord said –

"O Goddess! the universe originated from the elements. It evolves by the elements and it dissolves in the elements. This universe is constituted by the elements"[2]. [4]

देव्युवाच –

तत्त्वमेव परं मूलं निश्चितं तत्त्ववादिभिः ।
तत्त्वस्वरूपं किं देव तत्त्वमेव प्रकाशय ॥ ५ ॥

Devyuvāca –

tattvameva param mūlam niścitam tattvavādibhiḥ ।
tattvasvarūpam kim deva tattvameva prakāśaya ॥ 5 ॥

Goddess said –

The elements, indeed, are the ultimate substratum as

2. This is different from the discussion given in the very beginning of *Śv. Up.* and other Upaniṣads.

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determined by the realised ones. O Lord ! what is the nature of the elements, reveal the same to me. [5]

ईश्वर उवाच

निरञ्जनो निराकार एको देवो महेश्वरः ।
तस्मादाकाशमुत्पन्नमाकाशाद् वायुसम्भवः ॥ ६ ॥

Īśvara uvāca –

nirañjano nirākāra eko devo maheśvaraḥ ।
tasmādākāśamutpannamākaśād vāyusambhavaḥ ॥ 6 ॥

Lord said –

The Supreme God is one, blemishless and without form; from Him the Space (*ākāśa*) was born, from the Space, Air (*vāyu*) came into existence. [6]

वायोस्तेजस्ततश्चापस्ततः पृथ्वीसमुद्भवः ।
एतानि पञ्च तत्त्वानि विस्तीर्णानि च पञ्चधा ॥ ७ ॥

vāyostejastataścāpastataḥ pṛthvīsamudbhavaḥ ।
etāni pañcatattvāni vistīrṇāni ca pañcadhā ॥ 7 ॥

From Air, Fire (*agni*); from it, the Water (*āpaḥ*) and from that, the Earth (*pṛthvī*) came into existence[3]. These are the five elements and they expand five-fold[4]. [7]

---

3. *cf. Tait. Up.* (II. 1. 1): "आतमन आकाशः सम्भूतः। आकाशाद्वायुः। वायोरग्निः अग्नेरापः। अद्भ्यः पृथिवी. . . ।

4. According to Advaita Vedānta, this is known as *pañcīkaraṇa*. See also *Vedāntaparibhāsā.*

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तेभ्यो ब्रह्माण्डमुत्पन्नं तैरेव परिवर्तते ।
विलीयते च तत्रैव तत्रैव रमते पुनः ॥ ८ ॥

tebhyo brahmāṇḍamutpannam taireva parivartate ।
vilīyate ca tatraiva tatraiva ramate punaḥ ॥ 8 ॥

The universe is born out of them, evolves because of them, dissolves into them and also exists only in them. [8]

पञ्चतत्त्वमये देहे पञ्चतत्त्वानि सुन्दरि ।
सूक्ष्मरूपेण वर्तन्ते ज्ञायन्ते तत्त्वयोगिभिः ॥ ९ ॥

pañcatattvamaye dehe pañcatattvāni sundari ।
sūkṣmarūpeṇa vartante jñāyante tattvayogibhiḥ ॥ 9 ॥

In the body, which is made of five elements, these five remain in subtle form. O beautiful lady! these are known by the Yogis who have realised them. [9]

अथ स्वरं प्रवक्ष्यामि शरीरस्थस्वरोदयम् ।
हंसचारस्वरूपेण भवेज्ज्ञानं त्रिकालजम् ॥ १० ॥

atha svaram pravakṣyāmi śarīrasthasvarodayam ।
hamsacārasvarūpeṇa bhavejjñanam trikālajam ॥ 10 ॥

Now I shall expound the *svara* and the *svarodaya* (origin of *svara*) in the body. It moves in the form of *Hamsa* (swan)[5], the knowledge of which reveals the past, present and future. [10]

5. See *GS.* (I. 41); *Yogaśikhopaniṣad* (VI.53).

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गुह्यादुह्यतरं सारमुपकारप्रकाशनम् ।
इदं स्वरोदयं ज्ञानं ज्ञानानां मस्तके मणिः।। ११ ।।

guhyādguhyataram sāramupakāraprakāśanam ।
idam svarodayam jñānam jñānānām mastake maṇiḥ ।। 11 ।।

This science of *svarodaya* is the secret of all secrets, essence (of all sciences), bestows all the benefits and is the crown-jewel of all knowledge. [11]

सूक्ष्मात्सूक्ष्मतरं ज्ञानं सुबोधं सत्यप्रत्ययम् ।
आश्चर्यं नास्तिके लोक आधारं त्वास्तिके जने।। १२ ।।

sūkṣmātsūkṣmataram jñānam subodham
satyapratyayam ।
āścaryam nāstike loka ādhāram tvāstike jane ।। 12 ।।

This knowledge is subtler than the subtle, easily comprehensible and contains truth. It is a matter of wonder for atheist and it is the substratum for the theist. [12]

शान्ते शुद्धे सदाचारे गुरुभक्त्यैकमानसे ।
दृढचित्ते कृतज्ञे च देयं चैव स्वरोदयम् ।। १३ ।।

sānte śuddhe sadācāre gurubhaktyaikamānase ।
dṛḍhacitte kṛtajñe ca deyam caiva svarodayam ।। 13 ।।

This science of *svarodaya* should be imparted to the one who is calm, pure, with firm mind, grateful, with

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good conduct and has single-pointed devotion to his preceptor[6]. [13]

दुष्टे च दुर्जने क्रुद्धे नास्तिके गुरुतल्पगे ।
हीनसत्त्वे दुराचारे स्वरज्ञानं न दीयते ।। १४ ।।

duṣṭe ca durjane kruddhe nāstike gurutalpage ।
hīnasattve durācāre svarajñānam na dīyate ।। 14 ।।

The science of *svara* should not be imparted to one who is wicked, scoundrel, short-tempered, an atheist, who comits adultery with his preceptor's wife, who is bereft of *sattva-guṇa* and has bad conduct. [14]

श्रृणु त्वं कथितं देवि देहस्थं ज्ञानमुत्तमम् ।
येन विज्ञानमात्रेण सर्वज्ञत्वं प्रणीयते ।। १५ ।।

śṛṇu tvam kathitam devi dehastham jñānamuttamam ।।
yena vijñānamātreṇa sarvajñatvam praṇīyate ।। 15 ।।

O Goddess! Listen to the best of knowledge about that which remains in the body, by knowing which alone ensues omniscience. [15]

स्वरे वेदाश्च शास्त्राणि स्वरे गान्धर्वमुत्तमम् ।
स्वरे च सर्वं त्रैलोक्यं स्वरमात्मस्वरूपकम् ।। १६ ।।

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6 Generally texts on Haṭhayoga give an elaborate description of the characteristics of a deserving disciple and they caution that the knowledge of Yoga should not be imparted to all and sundry.

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svare vedāśca śāstrāṇi svare gāndharvamuttamam ।
svare ca sarvam trailokyam svaramātmasvarūpakam ॥ 16 ॥

All the Vedas, scriptures, music, all the three worlds exist in the *svara*. The *svara* is the embodiment of the Self. [16]

स्वरहीनश्च दैवज्ञो नाथहीनं यथा गृहम् ।
शास्त्रहीनं यथा वक्त्रं शिरोहीनं च यद्वपुः ॥ १७ ॥

svarahīnaśca daivajño nāthahīnam yathā gṛham ।
śāstrahīnam yathā vaktram śirohīnam ca yadvapuḥ ॥ 17 ॥

The astrologer without the knowledge of *svara* is like house without the lord, the mouth without *śāstras* (that doesn't recite *śāstras*) and body without head. [17]

नाडीभेदं तथा प्राणतत्त्वभेदं तथैव च ।
सुषुम्नामिश्रभेदं च यो जानाति स मुक्तिगः ॥ १८ ॥

nāḍībhedam tathā prāṇatattvabhedam tathaiva ca ।
suṣumnāmiśrabhedam ca yo jānāti sa muktigaḥ ॥ 18 ॥

The person who knows the distinction among the *nāḍīs*, the distinction in the elements of *Prāṇa* and the path of *Suṣumnā* (*nāḍī*), attains liberation. [18]

साकारे वा निराकारे शुभं वायुबलात्कृतम् ।
कथयन्ति शुभं केचित्स्वरज्ञानं वरानने ॥ १९ ॥

sākāre vā nirākāre śubham vāyubalātkṛtam ।
kathayanti śubham kecitsvarajñānam varānane ॥ 19 ॥

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O beautiful lady (Pārvati) ! they say that it is auspicious to draw the air either in the manifest (with form) or in the unmanifest (without form)[7] with force; some say that the knowledge of *svara* itself is auspicious. [19]

ब्रह्माण्डखण्डपिण्डाद्याः स्वरेणैव हि निर्मिताः ।
सृष्टिसंहारकर्ता च स्वरः साक्षान्महेश्वरः ।। २० ।।

brahmāṇḍakhaṇḍpiṇḍādyāḥ svareṇaiva hi nirmitāḥ ।
sṛṣṭisamhārakartā ca svaraḥ sākṣānmaheśvaraḥ ।। 20 ।।

The macrocosom (cosmos), a part and the microcosm, everything has been made up of only by the *svara.* The *svara* is verily the Supreme God (Maheśvara) who is the creator and the destroyer (of the Universe). [20]

स्वरज्ञानात्परं गुह्यं स्वरज्ञानात्परं धनम् ।
स्वरज्ञानात्परं ज्ञानं न वा दृष्टं न वा श्रुतम् ।। २१ ।।

svarajñānātparam guhyam svarajñānātparam dhanam ।
svarajñānātparam jñānam na vā dṛṣṭam na vā śṛutam ।।21।।

No knowledge is more secretive than *svara,* no wealth is superior to *svara* ; there is no superior knowledge to *svara* which has been either seen or heard. [21]

शत्रुं हन्यात्स्वरबले तथा मित्रसमागमः ।
लक्ष्मीप्राप्तिः स्वरबले कीर्तिः स्वरबले सुखम् ।। २२ ।।

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7 Here *sākāra* and *nirākāra* refer to gross and subtle bodies.

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śatrum hanyātsvarabale tathā mitrasamāgamaḥ ।
lakṣmīprāptiḥ svarabale kīrtiḥ svarabale sukham ॥ 22 ॥

With the strength of the *svara*, one may kill an enemy; similarly the meeting with a friend takes place due to its strength. Also attainment of wealth, fame and happiness accrue when the flow of *svara* is strong. [22]

कन्याप्राप्तिः स्वरबले स्वरतो राजदर्शनम् ।
स्वरेण देवतासिद्धिः स्वरेण क्षितिपो वशः ॥ २३ ॥

kanyāprāptiḥ svarabale svarato rājadarśanam ।
svareṇa devatāsiddhiḥ svareṇa kṣitipo vaśaḥ ॥ 23 ॥

Acquisition of a bride, oppurtunity to meet the king are on the strength of *svara*; and accomplishment of grace of God. Also one can influence the king through *svara*. [23]

स्वरेण गम्यते देशो भोज्यं स्वरबले तथा ।
लघु दीर्घं स्वरबले मलं चैव निवारयेत् ॥ २४ ॥

svareṇa gamyate deśo bhojyam svarabale tathā ।
laghu dīrgham svarabale malam caiva nivārayet ॥ 24 ॥

Travel to the destination becomes easier when the flow of *svara* is strong. Food is acquired on the strength of *svara*. By the strength of *svara* one can get rid of impurities – urine and faeces. [24]

सर्वशास्त्रपुराणादिस्मृतिवेदाङ्गपूर्वकम् ।
स्वरज्ञानात्परं तत्त्वं नास्ति किञ्चिद्वरानने ॥ २५ ॥

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sarvaśāstrapurāṇādismṛtivedāṅgapūrvakam ।
svarajñānāt param tattvam nāsti kiñcid varānane ।। 25।।

O lady with beautiful face! All *śāstras* starting with Vedas, Smṛtis, Purāṇas and Vedāṅgas are not supreme compared to the knowledge of *svara*; there is nothing superior to this *svarajñāna.* [25]

नामरूपादिकाः सर्वे मिथ्या सर्वेषु विभ्रमः ।
अज्ञानमोहिता मूढा यावत्तत्त्वं न विद्यते ।। २६ ।।

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nāmarūpādikāḥ sarve mithyā sarveṣu vibhramaḥ ।
ajñānamohitā mūḍhā yāvat tattvam na vidyate ।। 26 ।।

All these name, form, etc. are illusory and are erroneous in everything. As long as the knowledge is not realised they are deluded by ignorance and remain fools. [26]

इदं स्वरोदयं शास्त्रं सर्वशास्त्रोत्तमोत्तमम् ।
आत्मघटप्रकाशार्थं प्रदीपकलिकोपमम् ।। २७ ।।

idam svarodayam śāstram sarvaśāstrottamottamam ।
ātmaghaṭaprakāśārtham pradīpakalikopamam ।। 27 ।।

Just as the wick of the lamp illuminates the pot from within, similarly the science of *svarodaya*, which is the best among scriptures, illuminates the Self that resides within the body. [27]

यस्मै कस्मै परस्मै वा न प्रोक्तं प्रश्नहेतवे ।
तस्मादेतत् स्वयं ज्ञेयमात्मनो वाऽऽत्मनात्मनि ।। २८ ।।

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yasmai kasmai parasmai vā na proktam praśnahetave ।
tasmādetat svayam jñeyamātmano vātmanātmani ॥ 28 ॥

This (science of *svarodaya*) is not to be imparted to all and sundry, for the sake of questions. Therefore, this should be learnt by one's own self, of himself, by himself and in himself.[8] [28]

न तिथिर्न च नक्षत्रं न वारो ग्रहदेवता ।
न च विष्टिर्व्यतीपातो वैधृत्याद्यास्तथैव च ॥ २९ ॥
कुयोगो नास्त्यतो देवि भविता वा कदाचन ।
प्राप्ते स्वरबले शुद्धे सर्वमेव शुभं फलम् ॥ ३०॥

na tithirna ca nakṣatram na vāro grahadevatā ।
na ca viṣṭirvyatīpāto vaidhṛtyādyāstathaiva ca ॥ 29 ॥
kuyogo nāstyato devi bhavitā vā kadācana ।
prāpte svarabale śuddhe sarvameva śubham phalam ॥ 30 ॥

With the pure strength of *svara*, everything is auspicious only. O Goddess! in that case there is no malevolent conditions pertaining to the *tithi* (days of lunar fortnight), the star, days, planetary deities; *viṣṭi*, *vyatipāta*, *vaidhṛti*,[9] etc. [29-30]

देहमध्ये स्थिता नाड्यो बहुरूपाः सुविस्तराः ।
ज्ञातव्याश्च बुधैर्नित्यं स्वदेहज्ञानहेतवः ॥ ३१ ॥

8. The idea is that one should master the movement of air within himself by his own self.

9. *Viṣṭi (karaṇa)*, *vyatipāta*, *vaidhṛti*, are units of time.

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dehamadhye sthitā nāḍyo bahurūpāḥ suvistarāt ।
jñatavyāsca budhairnityam svadehajñānahetavaḥ ॥ 31 ॥

The *nāḍīs*[10] reside (originate) from the centre of the body[11]. They are of different forms and extend to a vast region (in the body). It should always be known by the wise for having a clear knowledge of one's body. [31]

नाभिस्थानगकन्दोर्ध्वमङ्कुरा इव निर्गताः ।
द्विसप्ततिसहस्राणि देहमध्ये व्यवस्थिताः ॥ ३२ ॥

nābhisthānagakandordhvamaṅkurā iva nirgatāḥ ।
dvisaptatisahasrāṇi dehamadhye vyavasthitāḥ ॥ 32 ॥

These (*nāḍīs*) originate like the sprout from the *kanda*[12] situated in the navel. There are seventy two thousand *nāḍīs* (pervading) in the body[13]. [32]

नाडीस्था कुण्डलीशक्तिर्भुजङ्गाकारशायिनी ।
ततो दशोर्ध्वगा नाड्यो दशैवाधःप्रतिष्ठिताः ॥ ३३ ॥

nāḍīsthā kuṇḍalīśaktirbhujaṅgākāraśāyinī ।
tato daśordhvagā nāḍyo daśaivādhaḥpratiṣṭhitāḥ ॥ 33 ॥

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10. These are tubular vessels which carry the vital air throughout the body.
11. According to *YY* and *DU*, the centre of the body lies two *aṅgulas* above the anus and two *aṅgulas* below the genital. See *DU*, K.S.R.I, 2006, p. 30.
12. According to *YY* (IV. 16) and *DU* (IV.3cd-4), *kanda* is nine *aṅgulas* from the centre of the body.
13. For different views on the number, location and function of *nāḍīs*, see "Description of *nāḍīs* in the Upaniṣads and Yogic texts", *J.O.R*, Vol. LXXIV-LXXVII, The KSRI, 2007, pp. 107-120.

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The *Kuṇḍalinī* lies in the form of a serpent in the *nāḍī* (in the centre of the body). From there ten *nāḍīs* go upwards and ten go downwards. [33]

द्वे द्वे तिर्यग्गते नाड्यौ चतुर्विंशतिसङ्ख्यया ।
प्रधाना दश नाड्यस्तु दश वायुप्रवाहकाः ।। ३४ ।।

dve dve tiryaggate nāḍyau caturvimśatisaṅkhyayā ।
pradhānā daśa nāḍyastu daśa vāyupravāhakāḥ ।। 34 ।।

Two *nāḍīs* go horizontally (on either side); thus there are twenty-four *nāḍīs*[14]. Among them ten prime *nāḍīs* carry ten types of air.[15] [34]

तिर्यगूर्ध्वास्तथा नाड्यो वायुदेहसमन्विताः ।
चक्रवत्संस्थिता देहे सर्वाः प्राणसमाश्रिताः ।। ३५ ।।

tiryagūrdhvāstathā nāḍyo vāyudehasamanvitāḥ ।
cakravatsamsthitā dehe sarvāḥ prāṇasamāśritāḥ ।। 35 ।।

These *nāḍīs* are spread both horizontally and vertically in the body[16], filled with vital air; they are in the form of a wheel in the body and are dependant on *prāṇa* (vital air). [35]

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14. This is a new concept which is not seen in any other popular Yogic texts.

15. See vv .42-3

16. *Nadis* spread from head to toe, to all parts of the body carrying the life energy, according to Yogic texts. *Naditattvadarsanam*, pp. 21-2.

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तासां मध्ये दश श्रेष्ठा दशानां तिस्र उत्तमाः।
इडा च पिङ्गला चैव सुषुम्ना च तृतीयका ।। ३६ ।।

tāsām madhye daśa śreṣṭhā daśānām tisra uttamāḥ।
iḍā ca piṅgalā caiva suṣumnā ca tṛtīyakā ।। 36 ।।

Among them, ten are superior and even among these ten, three are the best *viz., Iḍā, Piṅgalā* and *Suṣumnā.* [36]

गान्धारी हस्तिजिह्वा च पूषा चैव यशस्विनी ।
अलम्बुषा कुहूश्चैव शङ्खिनी दशमी तथा ।। ३७ ।।

gāndhārī hastijihvā ca pūṣā caiva yaśasvinī ।
alambuṣā kuhūścaiva śaṅkhinī daśamī tathā ।। 37 ।।

The other *nāḍīs* are: *Gāndhārī*, *Hastijihvā*, *Pūṣā*, *Yaśasvinī*, *Alambuṣā*, *Kuhū* and *Śaṅkhinī*, the tenth. [37]

इडा वामे स्थिता भागे पिङ्गला दक्षिणे स्मृता ।
सुषुम्ना मध्यदेशे तु गान्धारी वामचक्षुषि ।। ३८।।

दक्षिणे हस्तिजिह्वा च पूषा कर्णे च दक्षिणे ।
यशस्विनी वामकर्ण आनने चाप्यलम्बुषा ।। ३९ ।।

कुहूश्च लिङ्गदेशे तु मूलस्थाने तु शङ्खिनी ।
एवं द्वारं समाश्रित्य तिष्ठन्ति दश नाडिकाः ।। ४० ।।

iḍā vāme sthitā bhāge piṅgalā dakṣiṇe smṛtā ।
suṣumnā madhyadeśe tu gāndhārī vāmacakṣuṣi ।।38 ।।

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dakṣiṇe hastijihvā ca pūṣā karṇe ca dakṣiṇe ।
yaśasvinī vāmakarṇa ānane cāpyalambuṣā ॥ 39 ॥
kuhūśca liṅgadeśe tu mūlasthāne tu śaṅkhinī ।
evam dvāram samāśritya tiṣṭhanti daśa nāḍikāḥ ॥ 40 ॥

Iḍā rests on the left side and *Piṅgalā* on the right. *Suṣumnā* lies in the centre, *Gāndhārī* in the left eye, *Hastijihvā* in the right eye; *Pūṣā* in the right ear; *Yaśasvinī* in the left ear. *Alambuṣā* lies in the mouth; *Kuhū* in the genital organ and *Śaṅkhinī* lies in the anus. In this way these ten *nāḍīs*[17] are situated in the gates (cavities) of the body. [38-40]

पिङ्गलेडा सुषुम्ना च प्राणमार्गे समाश्रिताः ।
एता हि दश नाड्यस्तु देहमध्ये व्यवस्थिताः ॥ ४१ ॥

piṅgaleḍā suṣumnā ca prāṇamārge samāśritāḥ ।
etā hi daśa nāḍyastu dehamadhye vyavasthitāḥ ॥ 41 ॥

Piṅgalā, *Iḍā* and *Suṣumnā* are situated on the path of the *Prāṇa*. Thus these ten *nāḍīs* are situated in the centre of the body. [41]

नामानि नाडिकानां तु वातानां तु वदाम्यहम् ।
प्राणोऽपानः समानश्च उदानो व्यान एव च ॥ ४२ ॥
नागः कूर्मोऽथ कृकलो देवदत्तो धनञ्जयः।
हृदि प्राणो वसेन्नित्यमपानो गुदमण्डले॥ ४३ ॥
समानो नाभिदेशे तु उदानः कण्ठमध्यगः ।
व्यानो व्यापी शरीरेषु प्रधाना दश वायवः ॥ ४४ ॥

17. The positions of five primary *nāḍīs* alone are given in Yogic texts. For the different versions of this see *DU*, K.S.R.I., 2006, p. 126.

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nāmāni nāḍikānām tu vātānām tu vadāmyaham ।
prāṇo'pānaḥ samānaśca udāno vyāna eva ca ॥ 42 ॥
nāgaḥ kūrmo'tha kṛkalo devadatto dhanañjayaḥ ।
hṛdi prāṇo vasennityamapāno gudamaṇḍale ॥ 43 ॥
samāno nābhideśe tu udānaḥ kaṇṭhamadhyagaḥ ।
vyāno vyāpī śarīreṣu pradhānā daśa vāyavaḥ ॥ 44 ॥

(These are) The name of the *nāḍīs*. I shall narrate the (names of) the air – *Prāṇa*, *Apāna*, *Samāna*, *Udāna*, *Vyāna*, *Nāga*, *Kūrma*, *Kṛkala*, *Devadatta* and *Dhanañjaya*. The *Prāṇa* dwells in the heart, *Apāna* in the region of anus; principal *Samāna* in the navel region, *Udāna* in the centre of the throat and *Vyāna* pervades the whole body. These are the ten *vāyus* (air)[18]. [42-4]

प्राणाद्याः पञ्च विख्याता नागाद्या पञ्च वायवः।
तेषामपि च पञ्चानां [कर्माणि][19] च वदाम्यहम् ॥ ४५ ॥

prāṇādyāḥ pañca vikhyātā nāgādyā pañca vāyavaḥ ।
teṣāmapi ca pañcānām [karmāṇi] ca vadāmyaham ॥ 45 ॥

Starting with *Prāṇa* the five *vāyus* are popular. I shall now describe the functions of the other five airs like *Nāga*, etc. [45]

18. For more details on the ten principal *vāyus*, see *DU*, The KSRI, 2006, p.127.

19. The text reads "स्थानानि" but it does not talk of the position of five airs starting from *Nāga*. In fact, no popular Yogic text talks about the position of these five airs except *YY* and *DU*. Since only the functions of these five is described, the word "कर्माणि" is apt in this context and hence the same has been adopted here.

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उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः ।
कृकलः क्षुतकृज्ज्ञेयो देवदत्तो विजृम्भणे ।। ४६ ।।

udgāre nāga ākhyātaḥ kūrma unmīlane smṛtaḥ ।
kṛkalaḥ kṣutakṛjjñeyo devadatto vijṛmbhaṇe ।। 46।।

The function of the air *Nāga* is (to cause) vomitting, *Kūrma* helps in opening of the eyes, *Kṛkala* causes sneezing and *Devadatta* yawning. [46]

न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।
एते नाडीषु सर्वासु भ्रमन्ते जीवरूपिणः ।। ४७।।

na jahāti mṛtam vāpi sarvavyāpī dhanañjayaḥ ।
ete nāḍīṣu sarvāsu bhramante jīvarūpiṇaḥ ।। 47 ।।

Dhanañjaya pervades the whole body and does not leave (the body) even after death[20]. These, which are the source of life, flow through all the *nāḍīs.* [47]

प्रकटं प्राणसञ्चारं लक्षयेद्देहमध्यतः ।
इडापिङ्गलासुषुम्नाभिः नाडीभिस्तिसृभिर्बुधः ।। ४८।।

prakaṭam prāṇasañcāram lakṣayeddehamadhyataḥ ।
iḍāpiṅgalāsuṣumnābhiḥ nāḍībhistisṛbhirbudhaḥ ।।48।।

The wise should focus on the explicit movement of the vital air inside the body which happens through the *nāḍīs Idā, Piṅgalā* and *Suṣumnā.* [48]

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20. *Śivasvarodaya* (*Ś.Sv*) does not describe the functions of the first five airs *viz., Prāṇa*, etc. For the description of the function of *nāḍīs* in popular texts on Yoga, see *DU*, K.S.R.I., 2006, p. 128. It is to be noted that *YY* (IV. 71ab) says, the air *Dhanañjaya* causes the swelling in the body.

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इडा वामे च विज्ञेया पिङ्गला दक्षिणे स्मृता ।
इडा नाडी स्थिता वामा ततो व्यस्ता च पिङ्गला ।। ४९।।

iḍā vāme ca vijñeyā piṅgalā dakṣiṇe smṛtā ।
iḍā nāḍī sthitā vāmā tato vyastā ca piṅgalā ।। 49।।

It should be known that the *Iḍā nāḍī* is on the left side and the *Piṅgalā* on the right; *Iḍā* being left and *Piṅgalā* is distinct from it. [49]

इडायां तु स्थितश्चन्द्रः पिङ्गलायां च भास्करः।
सुषुम्ना शम्भुरूपेण शम्भुर्हंसस्वरूपतः ।। ५० ।।

iḍāyām tu sthitaścandraḥ piṅgalāyām ca bhāskaraḥ ।
suṣumnā śambhurūpeṇa śambhurhamsasvarūpataḥ ।। 50 ।।

The Moon resides in the *Iḍā nāḍī* and the Sun in *Piṅgalā*. The *Suṣumnā* is the form of Śambhu (Śiva) and Śambhu is in the *Hamsa*[21] form. [50]

हकारो निर्गमे प्रोक्तः सकारेण प्रवेशनम् ।
हकारः शिवरूपेण सकारः शक्तिरुच्यते ।। ५१ ।।

hakāro nirgame proktaḥ sakāreṇa praveśanam।
hakāraḥ śivarūpeṇa sakāraḥ śaktirucyate ।। 51 ।।

The syllable '*ha*' is uttered during exhalation and the syllable '*sa*' during inhalation. The syllable '*ha*' is said to be Śiva and '*sa*' is Śakti[22]. [51]

21. This is a novel concept which is not seen in other popular Yogic texts.

22. It is common for texts like *GS*, *ŚS* and *Dh.bi.Up* to describe *ajapā* practice which involves exhalation and inhalation representing the syllables '*ha*'and '*sa*'. This is also known as *Hamsa mantra prāṇāyāma* or *Ajapā mantra*. However the syllables '*ha*'and '*sa*' representing Śiva and Śakti is found only in this text.

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शक्तिरूपः स्थितश्चन्द्रो वामनाडीप्रवाहकः ।
दक्षनाडीप्रवाहश्च शम्भूरूपो दिवाकरः ।। ५२ ।।

śaktirūpaḥ sthataścandro vāmanāḍīpravāhakaḥ ।
dakṣanāḍīpravāhaśca śambhūrūpo divākaraḥ ।। 52 ।।

The Moon (*Iḍā*) which flows in the left side of the body represents Śakti and Sun (*Piṅgalā*) which flows on the right side is Śambhu or Śiva. [52]

श्वासे सकारसंस्थे तु यद्दानं दीयते बुधैः ।
तद्दानं जीवलोकेऽस्मिन् कोटिकोटिगुणं भवेत् ।। ५३ ।।

śvāse sakārasamsthe tu yaddānam dīyate budhaiḥ ।
taddānam jīvaloke'smin kotikotiguṇam bhavet ।। 53 ।।

The charity given by the wise, when the flow of air is with the syllable '*sa*'[23], becomes million-fold (beneficial) in this mortal world. [53]

अनेन लक्षयेद्योगी चैकचित्तः समाहितः ।
सर्वमेव विजानीयान्मार्गे वै चन्द्रसूर्ययोः ।। ५४ ।।

anena lakṣayedyogī caikacittaḥ samāhitaḥ ।
sarvameva vijānīyānmārge vai candrasūryayoḥ ।। 54 ।।

Therefore, the Yogī should concentrate with single-pointed attention on this (movement of air) in the path of the Moon and the Sun through which he comes to know everything. [54]

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23. *Pūraka* or inhalation is intended here.

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ध्यायेत्तत्त्वं स्थिरे जीवे अस्थिरे न कदाचन ।
इष्टसिद्धिर्भवेत्तस्य महालाभो जयस्तथा ।। ५५।।

dhyāyettattvam sthire jīve asthire na kadācana ।
iṣṭasiddhirbhavettasya mahālābho jayastathā ।। 55 ।।

One should contemplate on the elements when the Self (mind) is steady and never when it is not. By this, he would obtain/accomplish whatever is desired by him, gain benefits and victory. [55]

चन्द्रसूर्यसमभ्यासं ये कुर्वन्ति सदा नराः ।
अतीतानागतज्ञानं तेषां हस्तगतं भवेत् ।। ५६।।

candrasūryasamabhyāsam ye kurvanti sadā narāḥ ।
atītānāgatajñānam teṣām hastagatam bhavet ।। 56 ।।

The knowledge of the past and the future is in the hands of those who always practise (the movement of air in) the Moon and the Sun. [56]

वामे चामृतरूपा स्याज्जगदाप्यायनं परम् ।
दक्षिणे चरभागेन जगदुत्पादयेत्सदा ।। ५७।।

vāme cāmṛtarūpā syājjagadāpyāyanam param ।
dakṣiṇe carabhāgena jagadutpādayet sadā ।। 57 ।।

In the left (*Iḍā nāḍī*)[24] (the flow of air) it is nectar-like and it pleases the entire world. By the movement in the right side (*Piṅgalā nāḍī*)[25] it creates the world always. [57]

24. That is, when the air is flowing in the left nostril it brings happiness and those acts that brings pleasure can be done then.

25. Any creative and hard work may be done while the *Prāṇa* is flowing in the right nostril.

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मध्यमा भवति क्रूरा दुष्टा सर्वत्र कर्मसु ।
सर्वत्र शुभकार्येषु वामा भवति सिद्धिदा ।। ५८।।

madhyamā bhavati krūrā duṣṭā sarvatra karmasu ।
sarvatra śubhakāryeṣu vāmā bhavati siddhidā ।। 58 ।।

When the flow (of air) is in the middle, it is cruel and unfavourable for all the activities[26]. The auspicious acts performed when the flow is through the left nostril will yield success. [58]

निर्गमे तु शुभा वामा प्रवेशे दक्षिणा शुभा ।
चन्द्रः समः सुविज्ञेयो रविस्तु विषमः सदा ।। ५९।।

nirgame tu śubhā vāmā praveśe dakṣiṇā śubhā ।
candraḥ samaḥ suvijñeyo ravistu viṣamaḥ sadā ।। 59 ।।

It is auspicious when the exhalation is through the left (nostril) and inhalation is through the right (nostril)[27]. It should be known always that the Moon (left *nāḍī*) is even and the Sun (right *nāḍī*) is uneven. [59]

चन्द्रः स्त्री पुरुषः सूर्यश्चन्द्रो गौरोऽसितो रविः।
चन्द्रनाडीप्रवाहेण सौम्यकार्याणि कारयेत् ।। ६०।।

candraḥ strī puruṣaḥ sūryaścandro gauro'sito raviḥ ।
candranāḍīpravāheṇa saumyakāryāṇi kārayet ।। 60 ।।

26. When the air is flowing through *Suṣumnā nāḍī* , it is desirable not to perform any worldly activities.

27. It may also means that it is auspicious to go out when the air is flowing through the left and while entering a place, the flow through the right is preferred.

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The Moon (*Iḍā*) is female and the Sun (*Piṅgalā*) is male. The Moon is white and the Sun is dark. One should perform all the pleasant acts while the flow is in the Moon (left nostril). [60]

सूर्यनाडीप्रवाहेण रौद्रकर्माणि कारयेत् ।
सुषुम्नायाः प्रवाहेण भुक्तिमुक्तिफलानि च ।। ६१ ।।

sūryanāḍīpravāheṇa raudrakarmāṇi kārayet ।
suṣumnāyāḥ pravāheṇa bhuktimuktiphalāni ca ।। 61 ।।

The ferocious activities should be performed when the flow is through the Sun (right nostril). When the flow is in *Suṣumnā* (middle) one may perform acts resulting in joy and liberation. [61]

आदौ चन्द्रः सिते पक्षे भास्करो हि सितेतरे ।
प्रतिपत्तो दिनान्याहुस्त्रीणि त्रीणि कृतोदया ।। ६२ ।।

ādau candraḥ site pakṣe bhāskaro hi sitetare ।
pratipatto dinānyāhustrīṇi trīṇi kṛtodayā ।। 62 ।।

During the *Śuklapakṣa* (waxing fortnight) the flow in the Moon (left) starts first and in the *Kṛṣṇapakṣa* (waning fortnight) it is in the Sun (right). These flows ensue on first three days each on their respective fortnights[28]. [62]

सार्धद्विघटिके ज्ञेयः शुक्ले कृष्णे शशी रविः ।
वहत्येकदिनेनैव यथा षष्टिघटीः क्रमात् ।। ६३ ।।

28 It means that the flow in the left would start at the commencement of the first three days of *Śuklapakṣa* and flow in the right on the first three days of *Kṛṣṇapakṣa*.

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sārdhadvighaṭike jñeyaḥ śukle kṛṣṇe śaśī raviḥ ।
vahatyekadinenaiva yathā ṣaṣṭighaṭīḥ kramāt ॥ 63 ॥

In the *Śuklapakṣa* and *Kṛṣnapakṣa* the air will flow rspectively in the Moon (left) and the Sun (right) for 2½ *ghaṭikās* (1 hour) alternatively from the morning till night consisting of 60 *ghaṭikās.*[29] [63]

वहेयुस्तद्घटीमध्ये पञ्चतत्त्वानि निर्दिशेत् ।
प्रतिपत्तो दिनान्याहुर्विपरीते विवर्जयेत् ॥ ६४ ॥

vaheyustadghaṭīmadhye pañcatattvāni nirdiśet ।
pratipatto dinānyāhurviparīte vivarjayet ॥ 64 ॥

One should be aware of the five elements that may reign in the flow of air during the time (of 2½ *ghaṭikās*). If this follows in the proper sequence, it is auspicious, if not, one should avoid it[30]. [64]

शुक्लपक्षे भवेद्वामा कृष्णपक्षे च दक्षिणा ।
जानीयात्प्रतिपत्पूर्वं योगी तद्यतमानसः ॥ ६५ ॥

śuklapakṣe bhavedvāmā kṛṣṇapakṣe ca dakṣiṇā ।
jānīyāt pratipatpūrvam yogī tadyatamānasaḥ ॥ 65 ॥

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29. That is, if the Sunrise is at 6 a.m .in the *Śuklapakṣa,* the flow of air will be in the left nostril from 6-7a.m. The next one hour (i.e) 7-8a.m., the flow shifts to the right nostril. In this way the *svara* or the flow of air will change twenty four times in a day. Same is the case with *Kṛṣṇapakṣa* when the flow will start from right nostril and change alternatively every hour.

30. It is said that during the 2½ *ghaṭikā* (1 hour) all the five elements namely Earth, Water, Fire, Air and Space reign in the flow of air for equal period of time. That is a *ghaṭikā* (12 minutes) each. It is also said that when the flow happens in the sequence as described in the previous verses, then it is auspicious.

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The *Yogī* with focussed mind should realise that the correct sequence from प्रतिपत् is that (the flow of air is in the) left during *Śuklapakṣa* and in the right during *Kṛṣṇapakṣa*[31]. [65]

शशाङ्कं वारयेद्रात्रौ दिवा वारय भास्करम् ।
इत्यभ्यासरतो नित्यं स योगी नात्र संशयः ।। ६६ ।।

śaśāṅkam vārayedrātrau divā vāraya bhāskaram ।
ityabhyāsarato nityam sa yogī nātra samśayaḥ ।। 66 ।।

One should avoid the flow of air through the Moon (left) during night and the Sun (right) during the day. The one who follows this daily is verily a *Yogī* beyond doubt. [66]

सूर्येण बध्यते सूर्यश्चन्द्रश्चन्द्रेण बध्यते ।
यो जानाति क्रियामेतां त्रैलोक्यं वशगं क्षणात् ।। ६७ ।।

sūryeṇa badhyate sūryaścandraścandreṇa badhyate ।
yo jānāti kriyāmetām trailokyam vaśagam kṣaṇāt ।। 67 ।।

The Sun (flow in the right nostril) is bound by the Sun (itself) and the Moon (flow in the left) by the Moon[32]. One who knows this technique would control the three worlds at once. [67]

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31. That is, the flow of air starts in the left nostril on the first day of the *Śuklapakṣa* and on the right nostril on the first day of *Kṛṣṇapakṣa* and keeps on changing every alternate hour.

32. Here the Sun denotes *Piṅgalā nāḍī*, the Moon denotes the *Iḍā nāḍī* and these *nāḍīs* are in turn influenced by Sūrya and Candrā respectively.

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उदयं चन्द्रमार्गेण सूर्येणास्तमनं यदि ।
तदा ते गुणसङ्घाता विपरीतं विवर्जयेत् ।। ६८ ।।

udayam candramārgeṇa sūryeṇāstamanam yadi ।
tadā te guṇasaṅghātā viparītam vivarjatet ।। 68 ।।

If the flow of air begins with the Moon (left) during the day and through the Sun (right) after sunset, then they yield merits; one should avoid the opposite. [68]

गुरुशुक्रबुधेन्दूनां वासरे वामनाडिका ।
सिद्धिदा सर्वकार्येषु शुक्लपक्षे विशेषतः ।। ६९ ।।

guruśukrabudhendūnām vāsare vāmanāḍikā ।
siddhidā sarvakāryeṣu śuklapakṣe viśeṣataḥ ।। 69 ।।

The flow of air in the left *nāḍī* (*Iḍā* or the Moon) on Thursday, Friday, Wednesday and Monday, will yield success in all the endeavours, especially during *Śuklapakṣa*. [69]

अर्काङ्गारकसौरीणां वासरे दक्षनाडिका ।
स्मर्त्तव्या चरकार्येषु कृष्णपक्षे विशेषतः ।। ७० ।।

arkāṅgārakasaurīṇām vāsare dakṣanāḍikā ।
smarttavyā carakāryeṣu kṛṣṇapakṣe viśeṣataḥ ।। 70 ।।

It should be remembered that if it (the flow of air) is on the right *nāḍī* (*Piṅgalā* or the Sun) on Sunday, Tuesday and Saturday, then it is beneficial for the work involving movement (travel), especially during *Kṛṣṇapakṣa*. [70]

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प्रथमं वहते वायुर्द्वितीयं च तथानलः।
तृतीयं वहते भूमिश्चतुर्थं वारुणो वहेत् ॥ ७१ ॥

prathamam vahate vāyurdvitīyam ca tathānalaḥ ।
tṛtīyam vahate bhūmiścaturtham vāruṇo vahet ॥ 71 ॥

First flows the Air element, second the Fire, third the Earth and fourth the Water[33]. [71]

सार्द्धद्विघटिके पञ्च क्रमेणैवोदयन्ति च।
क्रमादेकैकनाड्यां च तत्त्वानां पृथगुद्भवः ॥ ७२ ॥

sārddhadvighaṭike pañca krameṇaivodayanti ca ।
kramādekaikanāḍyām ca tattvānām pṛthagudbhavaḥ ॥ 72 ॥

In the duration of 2½ *ghaṭikās* (1 hour) the five elements rise in each *nāḍī* in the order (mentioned already)[34]. [72]

अहोरात्रस्य मध्ये तु ज्ञेया द्वादशसङ्क्रमाः ।
वृषकर्कटकन्यालिमृगमीना निशाकरे ॥ ७३ ॥
मेषसिंहौ च कुम्भश्च तुला च मिथुनं धनुः।
उदये दक्षिणे ज्ञेयः शुभाशुभविनिर्णयः ॥ ७४ ॥

ahorātrasya madhye tu jñeyā dvādaśasaṅkramāḥ ।
vṛṣakarkaṭkanyālimṛgamīnā niśākare ॥ 73 ॥

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33. The Space element is not mentioned here.

34. It means that during *Śuklapakṣa* in the first hour, the air will be flowing through the Moon (left) and Air, Fire, Earth, Water and Space elements will flow through this *nāḍī* for twelve minutes each. The next hour the same sequence of elements for same duration will flow in the Sun (right). In this way the elements will follow the sequence every hour. During *Kṛṣṇapakṣa* the same sequence will start from the Sun (right) first.

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meṣasimhau ca kumbhaśca tulā ca mithunam dhanuḥ ।
udaye dakṣiṇe jñeyaḥ śubhāśubhavinirṇayaḥ ॥ 74 ॥

In a day and night (twenty four hours), one should know that there are twelve transitions of the zodiacs, *Vṛṣa* (Taurus), *Karkaṭa* (Cancer), *Kanyā* (Virgo), *Ali* (Scorpio), *Mṛga* (Capricorn), *Mīna* (Pisces), arise in the Moon (left) *nāḍī* ; *Meṣa* (Aries), *Simha* (Leo), *Kumbha* (Aquarius), *Tulā* (Libra), *Mithuna* (Gemini) and *Dhanu* (Sagittarius) arises in the Sun (right) *nāḍī*. In this manner the auspicious and inauspicious aspects may be determined. [73-4]

तिष्ठेत्पूर्वोत्तरे चन्द्रो भानुः पश्चिमदक्षिणे ।
दक्षनाड्याः प्रसारे तु न गच्छेद्याम्यपश्चिमे ॥ ७५ ॥

वामाचारप्रवाहे तु न गच्छेत्पूर्व उत्तरे ।
परिपन्थिभयं तस्य गतोऽसौ न निवर्त्तते ॥ ७६ ॥

tiṣṭhetpūrvottare candro bhānuḥ paścimadakṣiṇe ।
dakṣanāḍyāḥ prasāre tu na gacchedyāmyapaścime ॥ 75 ॥

vāmācārapravāhe tu na gacchet pūrva uttare ।
paripanthibhayam tasya gato'sau na nivarttate ॥ 76 ॥

The Moon stays in the East and North, while the Sun resides in the West and South. When the air is flowing in the right *nāḍī* one should not travel in the directions of South and West; also, one should not travel in the direction

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of East and North when the flow of air in the left *nāḍī*[35]. (If one does not follow this rule) there is the fear of enemy (or an obstacle) and the one who goes in such direction shall not return. [75-6]

तत्र तस्मान्न गन्तव्यं बुधैः सर्वहितैषिभिः ।
तदा तत्र तु संयाते मृत्युरेव न संशयः ।। ७७ ।।

tatra tasmānna gantavyam budhaiḥ sarvahitaiṣibhiḥ ।
tadā tatra tu samyāte mṛtyureva na samśayaḥ ।। 77 ।।

Therefore, the wise who think of good of others should never travel there (in the prohibited directions). If they go, only death will take place, there is no doubt about it. [77]

शुक्लपक्षे द्वितीयायामर्के वहति चन्द्रमाः ।
[a]श्यते लाभदः पुंसां सौम्ये सौख्यं प्रजायते ।। ७८ ।।

śuklapakṣe dvitīyāyāmarke vahati candramāḥ ।
dṛśyate lābhadaḥ pumsām saumye saukhyam prajāyate ।।78।।

On the second day of *Śuklapakṣa*, if the Moon (left) reigns in the place of the Sun (right), it would yield benefits to men. If the flow is in the Moon (left) then it gives happiness. [78]

सूर्योदये यदा सूर्यश्चन्द्रश्चन्द्रोदये भवेत् ।
सिद्ध्यन्ति सर्वकार्याणि दिवारात्रिगतान्यपि ।। ७९ ।।

35. The idea is that one should avoid the direction (West and South) of the Sun, when the air flows in the right *nāḍī* and *vice-versa*.

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sūryodaye yadā sūryaścandraścandrodaye bhavet ।
siddhyanti sarvakāryāṇi divārātrigatānyapi ॥ 79 ॥

If the air is flowing through the Sun (right) at the time of Sunrise and in the Moon (left) at the time of rising of the Moon, all the works get accomplished even after the lapse of a day or night. [79]

चन्द्रकाले यदा सूर्यः सूर्यश्चन्द्रोदये भवेत् ।
उद्वेगः कलहो हानिः शुभं सर्वं निवारयेत् ॥ ८० ॥

candrakāle yadā sūryaḥ sūryaścandrodaye bhavet ।
udvegaḥ kalaho hāniḥ śubham sarvam nivārayet ॥ 80 ॥

If the flow of air is in the Sun (right) during the time of Moon (left) or if it flows in the Sun (right) at the time of moon-rise, there would be agitation, quarrel and loss. Hence, one should avoid all auspicious things. [80]

सूर्यस्य वाहे प्रवदन्ति विद्या ज्ञानं ह्यगम्यस्य तु निश्चयेन ।
श्वासेन युक्तस्य तु शीतरश्मेः प्रवाहकाले फलमन्यथा स्याद् ॥ ८१ ॥

sūryasya vāhe pravadanti vidyā jñānam hyagamyasya tu niścayena ।
śvāsena yuktasya tu śītaraśmeḥ pravāhakāle phalamanyathā syād ॥ 81 ॥

They (wise) say that during the time of flow of air in the Sun (right) one will have worldly knowledge and

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knowledge of the unknown, for sure. When there is the flow of air in the Moon (left) the result will be contrary. [81]

यदा प्रत्यूषकालेन विपरीतोदयो भवेत् ।
चन्द्रस्थाने वहत्यर्को रविस्थाने च चन्द्रमाः ।। ८२ ।।

yadā pratyūṣakālena viparītodayo bhavet ।
candrasthāne vahatyarko ravisthāne ca candramāḥ ।। 82 ।।

When during early mornings the flow of air occurs in the opposite way (*i.e*), if the air flows in the Sun (right) in the place of the Moon (left) or if the air flows through the Moon (left) in the place of the Sun (right), [82]

प्रथमे मन उद्वेगं धनहानिर्द्वितीयके ।
तृतीये गमनं प्रोक्तमिष्टनाशं चतुर्थके ।। ८३ ।।
पञ्चमे राज्यविध्वंसं षष्ठे सर्वार्थनाशनम् ।
सप्तमे व्याधिदुःखानि चाष्टमे मृत्युमादिशेत् ।। ८४ ।।

prathame mana udvegam dhanahānirdvitīyake ।
tṛtīye gamanam proktamiṣṭanāśam caturthake ।। 83 ।।

pañcame rājyavidhvamsam ṣaṣṭhe sarvārthanāśanam ।
saptame vyādhiduḥkhāni cāṣṭame mṛtyumādiśet ।। 84 ।।

Firstly, there will be agitation of the mind; secondly there will be loss of wealth; thirdly travelling and fourthly loss of desirables. Fifthly destruction of one's kingdom; sixthly loss of all the objects; seventhly diseases and pain and finally (or) eighth instance would bring death. [83-4]

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कालत्रये दिनान्यष्टौ विपरीतं यदा वहेत् ।
तदा दुष्टफलं प्रोक्तं किञ्चिन्न्यूनं तु शोभनम् ।। ८५ ।।

kālatraye dinānyaṣṭau viparītam yadā vahet ।
tadā duṣṭaphalam proktam kiñcinnyūnam tu śobhanam ।। 85 ।।

If during all the three times of a day, the air flows in the opposite way for eight days then adverse result is predicted. If it is reduced a little, it is good. [85]

प्रातर्मध्याह्नयोश्चन्द्रः सायङ्काले दिवाकरः ।
तदा नित्यं जयो लाभो विपरीतं विवर्जयेत् ।। ८६ ।।

prātarmadhyāhnayoścandraḥ sāyaṅkāle divākaraḥ ।
tadā nityam jayo lābho viparītam vivarjayet ।। 86 ।।

If the flow is in the Moon (left) during early-morning and mid-day and the flow is in the Sun (right) in the evening, then there will always be victory and gain. (Therefore) one should avoid the opposite. [86]

वामे वा दक्षिणे वापि यत्र सङ्क्रमते शिवः ।
कृत्वा तत्पादमादौ च यात्रा भवति सिद्धिदा ।। ८७ ।।

vāme vā dakṣiṇe vāpi yatra saṅkramate śivaḥ ।
kṛtvā tatpādamādau ca yātrā bhavati siddhidā ।। 87 ।।

In accordance with the flow of air[36] in the left (the Moon) or the right (the Sun), one should place the

36. The word 'Śiva' in the verse stands for *svara* or the flow of air. *Vide.* v. 20.

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corresponding foot first and start his journey[37]. Then his purpose of travel would be fruitful. [87]

चन्द्रः समपदः कार्यो रविस्तु विषमः सदा ।
पूर्णपादं पुरस्कृत्य यात्रा भवति सिद्धिदा ।। ८८ ।।

candraḥ samapadaḥ kāryo ravistu viṣamaḥ sadā ।
pūrṇapādam puraskṛtya yātrā bhavati siddhidā ।। 88 ।।

Taking into view the total number of steps (to reach a destination) the steps taken should be even if the Moon (left) is flowing. If the Sun (right) is flowing it is opposite (odd number of steps). This will yield a successful journey[38]. [88]

यत्राङ्गे वहते वायुस्तदङ्गकरसन्तलात् ।
सुप्तोत्थितो मुखं स्पृष्ट्वा लभते वाञ्छितं फलम् ।। ८९ ।।

yatrāṅge vahate vāyustadaṅgakarasantalāt ।
suptotthito mukham spṛṣṭvā labhate vāñchitam phalam ।।89।।

While waking from sleep, one should wipe his face with the palm of that hand corresponding to the side in which the air is flowing[39]. By doing so, the person will obtain the desired result. [89]

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37. That is, if the flow of air is in the left, one should place his left foot first before starting his journey and similarly if the flow is in the right, he must start his journey by placing his right foot first.

38. Refer v. 59.

39. That is, one should wipe his face with left palm as soon as getting up from sleep, if the flow of air is in the left (Moon) and *vice-versa*.

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परदत्ते तथा ग्राह्ये गृहान्निर्गमनेऽपि च ।
यदङ्गे वहते नाडी ग्राह्यं तेन कराङ्घ्रिणा ।। ९०।।
न हानिः कलहो नैव कण्टकैर्नापि भिद्यते ।
निवर्तते सुखी चैव सर्वोपद्रववर्जितः ।। ९१।।

paradatte tathā grāhye gṛhānnirgamane'pi ca ।
yadaṅge vahate nāḍī grāhyam tena karāṅghriṇā ।। 90 ।।
na hāniḥ kalaho naiva kaṇṭakairnāpi bhidyate ।
nivartate sukhī caiva sarvopadravavarjitaḥ ।। 91 ।।

While giving (charity) to others or receiving and while leaving the house, one should use that particular hand corresponding to the side in which the air is flowing. Then, there would be no loss, quarrel and he would not even be pricked by thorns (or by impediments). He would return safely without any hindrance. [90-1]

गुरुबन्धुनृपामात्येष्वन्येषु शुभदायिनी ।
पूर्णाङ्गे खलु कर्त्तव्या कार्यसिद्धिर्मनःस्थिता ।। ९२।।

gurubandhunṛpāmātyeṣvanyeṣu śubhadāyinī ।
pūrṇāṅge khalu karttavyā kāryasiddhirmanaḥsthitā ।। 92 ।।

If one has in mind, success in his endeavour while approaching one's preceptor, relatives, king, ministers and others, one should make the air flow in the *Suṣumnā nāḍī*[40] (both the nostrils); this yields auspicious results. [92]

40. The word *pūrṇāṅga* in the text refers to neither left (*Iḍā*) nor right (*Piṅgalā*), but both together; hence it is understood that the air flows in *Suṣumnā nāḍī*.

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अग्निचोराधर्मधर्मा अन्येषां वादिनिग्रहः ।
कर्त्तव्याः खलु रिक्तायां जयलाभसुखार्थिभिः ।। ९३।।

agnicorādharmadharmā anyeṣām vādinigrahaḥ ।
karttavyāḥ khalu riktāyām jayalābhasukhārthibhiḥ ।। 93 ।।

Performance of actions with fire (rituals and sacrifices), theft, righteous and unrighteous deeds, controlling the opponent (in debate) and others, should be done when air is flowing in *Suṣumnā nāḍī* [41] by the seekers of victory, gain and happiness. [93]

दूरदेशे विधातव्यं गमनं तु हिमद्युतौ ।
अभ्यर्णदिशे दीप्ते तु कारणाविति केचन ।। ९४।।

dūradeśe vidhātavyam gamanam tu himadyutau ।
abhyarṇadeśe dīpte tu kāraṇāviti kecana ।। 94 ।।

Journey to a distant place should be undertaken when (the flow is) in the Moon (left) and for a place which is near, when (the flow is) in the Sun (right) as this is congenial according to some. [94]

यत्किञ्चित्पूर्वमुद्दिष्टं लाभादिसमरागमः ।
तत्सर्वं पूर्णनाडीषु जायते निर्विकल्पकम् ।। ९५।।

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41. The word 'रिक्त' in the verse literally means empty (*i.e.*) *śūnya*. Hence it refers to *Suṣumnā nāḍī*. *Vide.*, *HYP* (III. 4):

सुषुम्ना शून्यपदवी ब्रह्मान्ध्रं महापथः ।
श्मशानं शांभवी मध्यमार्गश्चेत्येकवाचकाः ।।

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yatkiñcit pūrvamuddiṣṭam lābhādisamarāgamaḥ ।
tatsarvam pūrṇanāḍīṣu jāyate nirvikalpakam ।। 95 ।।

Whatever, benefits such as gain, victory in war etc., intended earlier, happen without doubt, when the air is flowing through *Suṣumnā* (*pūrṇanāḍī*). [95]

शून्यनाड्या विपर्यस्तं यत्पूर्वं प्रतिपादितम् ।
जायते नान्यथा चैव यथा सर्वज्ञभाषितम् ।। ९६।।

śūnyanāḍyā viparyastam yatpūrvam pratipāditam ।
jāyate nānyathā caiva yathā sarvajñabhāṣitam ।। 96 ।।

Whatever contrary has been said previously[42](to happen), when the air is flowing through *Suṣumnā* will not take place otherwise as expounded by the omniscient. [96]

व्यवहारे खलोच्चाटे द्वेषविद्यादिवञ्चके ।
कुपितस्स्वामिचोराद्ये पूर्णस्थाः स्युर्भयङ्कराः।। ९७।।

vyavahāre khaloccāṭe dveṣavidyādivañcake ।
kupitassvāmicorādye pūrṇasthāḥ syurbhayaṅkarāḥ ।। 97 ।।

Worldly actions like incantations against the wicked, the art of treachery of those who hate and with anger stealing from one's master, are terrible[43] when the *Suṣumnā* is flowing. [97]

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42. Refer v. 61cd.

43. That is, these things are to be avoided when *Suṣumnā* is flowing.

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दूराध्वनि शुभश्चन्द्रो निर्विघ्नोऽभीष्टसिद्धिदः ।
प्रवेशकार्यहेतौ च सूर्यनाडी प्रशस्यते ।। ९८।।

dūrādhvani śubhaścandro nirvighno'bhīṣṭasiddhidaḥ ।
praveśakāryahetau ca sūryanāḍī praśasyate ।। 98 ।।

The flow of air in the Moon (left) is auspicious for the journey to a faraway place. It removes the obstacles and yields the desired result. The flow of air in the Sun (right) is laudable for acts like entering a place [44]. [98]

अयोग्ये योग्यता नाड्या योग्यस्थानेऽप्ययोग्यता ।
कार्यानुबन्धनो जीवो यथा रुद्रस्तथा चरेत् ।। ९९।।

ayogye yogyatā nāḍyā yogyasthāne'pyayogyatā ।
kāryānubandhano jīvo yathā rudrastathā caret ।। 99 ।।

The flow of air in the proper *nāḍī* decides the worthiness or unworthiness of an activity, that binds the *jīva* (individual). Therefore one should adhere to Lord Śiva's instructions. [99]

चन्द्रवारे विषहते सूर्ये बलिवशं नयेत् ।
सुषुम्नायां भवेन्मोक्ष एको देवस्त्रिधा स्थितः ।। १००।।

candravāre viṣahate sūrye balivaśam nayet ।
suṣumnāyām bhavenmokṣa eko devastridhā sthitaḥ ।। 100 ।।

When the flow is in the Moon (left) it removes the poison, when in the Sun (right) one can control the strong

44. *cf.* v. 59 and v.94

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and when in the *Suṣumnā*, liberation is obtained. In this way the same deity[45] (air) has three-fold existence. [100]

शुभान्यशुभकार्याणि क्रियन्तेऽहर्निशं यथा ।
तथा कार्यानुरोधेन कार्यं नाडीप्रचालनम् ।। १०१ ।।

śubhānyaśubhakāryāṇi kriyante'harniśam yathā ।
tathā kāryānurodhena kāryam nāḍīpracālanam ।। 101।।

One should make the air flow in the *nāḍīs* according to the auspicious or inauspicious acts that are done by him day and night[46]. [101]

अथ इडा

The flow in the Moon (*Iḍā nāḍī*)

स्थिरकर्मण्यलङ्कारे दूराध्वगमने तथा ।
आश्रमे धर्मप्रासादे वस्तूनां सङ्ग्रहेऽपि च ।। १०२ ।।

sthirakarmaṇyalaṅkāre dūrādhvagamane tathā ।
āśrame dharmaprāsāde vastūnām saṅgrahe'pi ca ।।102।।

(The flow of air in the Moon (*Iḍā*) is auspicious for the following acts):

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45. Here it represents air or Lord Śiva, since according to v. 20cd *svara* is verily Lord Śiva.

46. To be precise, day and night refer to the flow of air in the left (Moon) and the right (Sun) *nāḍīs* and according to this text the auspicious acts are to be done when the flow is in the left and inauspicious acts when in the right.

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Any work that is stable and steady, act of decoration, journey to a distant place, construction of *āśramas*, charitable institutions, accumulation of things, [102]

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वापीकूपतडागादेः प्रतिष्ठा स्तम्भदेवयोः।
यात्रादाने विवाहे च वस्त्रालङ्कारभूषणे ।। १०३ ।।

vāpīkūpataḍāgādeḥ pratiṣṭhā stambhadevayoḥ ।
yātrādāne vivāhe ca vastrālaṅkārabhūṣaṇe ।। 103।।

construction of lakes, wells and water tanks; consecration of pillars and deities, (commencement of) journey, charity, marriage, in decorating oneself with ornaments and clothing. [103]

शान्तिके पौष्टिके चैव दिव्यौषधिरसायने ।
स्वस्वामिदर्शने मित्रे वाणिज्ये कणसङ्ग्रहे ।। १०४ ।।

śāntike pauṣṭike caiva divyauṣadhirasāyane ।
svasvāmidarśane mitre vāṇijye kaṇasaṅgrahe ।। 104।।

Acts of appeasement, nourishment, preparation of divine medicines and chemicals, meeting one's master and friend, trade and accumulating grains, [104]

गृहप्रवेशे सेवायां कृषौ च बीजवापने ।
शुभकर्मणि सन्धौ च निर्गमे च शुभः शशी ।। १०५ ।।

gṛhapraveśe sevāyām kṛṣau ca bījavāpane ।
śubhakarmaṇi sandhau ca nirgame ca śubhaḥ śaśī ।। 105।।

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entering into a (new) house, rendering service, agriculture, sowing of seeds, in all auspicious acts, in making peace treaty and while going out – flow of air in the Moon (left) is auspicious for all the above. [105]

विद्यारम्भादिकार्येषु बान्धवानां च दर्शने ।
जन्ममोक्षे च धर्मे च दीक्षायां मन्त्रसाधने ।। १०६ ।।

vidyārambhādikāryeṣu bāndhavānām ca darśane ।
janmamokṣe ca dharme ca dīkṣāyām mantrasādhane ।। 106।।

In the acts of commencement of study, meeting one's relations, birth and emancipation, charity, initiation into the practice of '*mantras*', [106]

कालविज्ञानसूत्रेषु चतुष्पादगृहागमे ।
कालव्याधिचिकित्सायां स्वामिसम्बोधने तथा ।। १०७ ।।

kālavijñānasūtreṣu catuṣpādagṛhāgame ।
kālavyādhicikitsāyām svāmisambodhane tathā ।।107।।

ascertaining the propriety of time (*Jyotiṣa*), visiting cattle shelter, medical treatment of seasonal diseases; while addressing one's master, [107]

गजाश्वारोहणे धन्विगजाश्वानां च बन्धने ।
परोपकरणे चैव निधीनां स्थापने तथा ।। १०८ ।।

gajāśvārohaṇe dhanvigajāśvānām ca bandhane ।
paropakaraṇe caiva nidhīnām sthāpane tathā ।। 108।।

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the mounting on elephants, horses, etc., tying elephants and horses; helping others, establishment of treasury, [108]

गीतवाद्यादिनृत्यादौ नृत्यशास्त्रविचारणे ।
पुरग्रामनिवेशे च तिलकक्षेत्रधारणे ।। १०९ ।।

gītavādyādinṛtyādau nṛtyaśāstravicāraṇe ।
puragrāmaniveśe ca tilakakṣetradhāraṇe ।। 109।।

singing, playing musical instruments, dancing, study of *Naṭyaśāstra* (science of dance), planning (layout of) the city, village and cultivation of Sesamum. [109]

आर्तिशोकविषादेषु ज्वरिते मूर्च्छितेऽपि वा ।
स्वजनस्वामिसम्बन्धे अन्नादेर्दारुसङ्ग्रहे ।। ११० ।।

ārtiśokaviṣādeṣu jvarite mūrcchite'pi vā ।
svajanasvāmisambandhe annāderdārusaṅgrahe ।। 110।।

During suffering, sorrow, distress (despondency); during fever, swooning, while establishing relationships with kins and one's master; accumulation of food grains and wood, [110]

स्त्रीणां दन्तादिभूषायां वृष्टेरागमने तथा ।
गुरुपूजाविषादीनां चालने च वरानने ।। १११ ।।

strīṇām dantādibhūṣāyām vṛṣṭerāgamane tathā ।
gurupūjāviṣādīnām cālane ca varānane ।। 111 ।।

O damsel with beautiful face, decorating women with ornaments made of ivory, at the time of rains, worshipping one's guru/preceptor, removing poison, [111]

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इडायां सिद्धिदं प्रोक्तं योगाभ्यासादि कर्म च ।
तत्रापि वर्जयेद्वायुं तेज आकाशमेव च ।। ११२ ।।

iḍāyām siddhidam proktam yogābhyāsādi karma ca ।
tatrāpi varjayedvāyum teja ākāśameva ca ।। 112 ।।

(in all the above said activities) also during Yogic practices, the flow of air in *Iḍā* (left) will yield desired results. Even here, one should avoid the elements of Air, Fire and Space. [112]

सर्वकार्याणि सिद्ध्यन्ति दिवारात्रिगतान्यपि ।
सर्वेषु शुभकार्येषु चन्द्रचारः प्रशस्यते ।। ११३ ।।

sarvakāryāṇi siddhyanti divārātrigatānyapi ।
sarveṣu śubhakāryeṣu candracāraḥ praśasyate ।।113।।

All endeavours get accomplished when the air is flowing in the Moon (*Iḍā*) even if extended till night. It is recommended that all auspicious acts are to be performed when the air is flowing in the Moon (*Iḍā*). [113]

अथ पिङ्गला

The flow in the Sun (*Piṅgalā nāḍī*)

कठिनक्रूरविद्यानां पठने पाठने तथा ।
स्त्रीसङ्गवेश्यागमने महानौकाधिरोहणे ।। ११४ ।।

kaṭhinakrūravidyānām paṭhane pāṭhane tathā ।
strīsaṅgaveśyāgamane mahānaukādhirohaṇe ।। 114 ।।

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(The flow of air in the Sun (*Piṅgalā*) is auspicious for the following acts):

In teaching and learning; hard and grim sciences, company of women, going to a prostitute, boarding a large ship/boat, [114]

भ्रष्टकार्ये सुरापाने वीरमन्त्राद्युपासने ।
विह्वलोद्ध्वंसदेशादौ विषदाने च वैरिणाम् ।। ११५ ।।

bhraṣṭakārye surāpāne vīramantrādyupāsane ।
vihvaloddhvamsadeśādau viṣadāne ca vairiṇām ।।115।।

performing prohibited acts, consuming alcohol, practising *mantras* which give valour, when visiting places of calamity, giving poison to the enemies, [115]

शास्त्राभ्यासे च गमने मृगयापशुविक्रये ।
इष्टिकाकाष्ठपाषाणरत्नघर्षणदारणे ।। ११६।।

śāstrābhyāse ca gamane mṛgayāpaśuvikraye ।
iṣṭikākāṣṭhapāṣāṇaratnagharṣaṇadāraṇe ।। 116 ।।

while studying scriptures, going for hunting, selling cattle, polishing and breaking bricks, woods, stones and jewel, [116]

गत्यभ्यासे यन्त्रतन्त्रे दुर्गपर्वतरोहणे ।
द्यूते चौर्ये गजाश्वादिरथसाधनवाहने ।। ११७ ।।

gatyabhyāse yantratantre durgaparvatarohaṇe ।
dyūte caurye gajāśvādirathasādhanavāhane ।। 117 ।।

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practising movements, *yantra* science (science dealing with machines), climbing fort and mountain, gambling, stealing, practising driving of chariots drawn by elephants, horses, etc., [117]

व्यायामे मारणोच्चाटे षट्कर्मादिकसाधने ।
यक्षिणीयक्षवेतालविषभूतादिनिग्रहे ।। ११८।।

vyāyāme māraṇoccāṭe ṣaṭkarmādikasādhane ।
yakṣiṇīyakṣavetālaviṣabhūtādinigrahe ।। 118 ।।

during physical exercises, incantations leading to death, practising the six acts[47], subduing Yakṣiṇī and Yakṣa (demi-gods), Vetāla (goblins), poisonous species, etc. [118]

खरोष्ट्रमहिषादीनां गजाश्वारोहणे तथा ।
नदीजलौघतरणे भेषजे लिपिलेखने ।। ११९ ।।

kharoṣṭramahiṣādīnām gajāśvārohaṇe tathā ।
nadījalaughataraṇe bheṣaje lipilekhane ।। 119 ।।

mounting a donkey, camel, buffalo, elephant and horse, crossing flooded river, medical treatment, writing scripts. [119]

मारणे मोहने स्तम्भे विद्वेषोच्चाटने वशे ।
प्रेरणे कर्षणे क्षोभे दाने च क्रयविक्रये ।। १२० ।।

47. Six purificatory practices as described in *HYP* (II. 22): are *Dhauti, Vasti, Neti, Tratakam, Nauli* and *Kapalabhati.*

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māraṇe mohane stambhe vidveṣoccāṭane vaśe ।
preraṇe karṣaṇe kṣobhe dāne ca krayavikraye ॥ 120 ॥

while killing, enticing, paralysing, (reciting) incantation towards enemies (one who hate us), controlling (others), propelling, ploughing, trembling, giving charity, buying and selling, [120]

प्रेताकर्षणविद्वेषशत्रुनिग्रहणेऽपि च ।
खड्गहस्ते वैरियुद्धे भोगे वा राजदर्शने ।
भोज्ये स्नाने व्यवहारे दीप्तकार्ये रविः शुभः ॥ १२१ ॥

pretākarṣaṇavidveṣaśatrunigrahaṇe'pi ca ।
khaḍgahaste vairiyuddhe bhoge vā rājadarśane ।
bhojye snāne vyavahāre dīptakārye raviḥ śubhaḥ ॥121॥

invoking the dead, oppressing the enemies and those who hate, while holding sword in hand during fight with enemy, enjoyment, meeting a king, while eating, bathing, doing daily chores, lighting lamps – for all these acts should be performed when the flow of air in the Sun (*Piṅgala*). [121]

भुक्तमार्गे च मन्दाग्नौ स्त्रीणां वश्यादिकर्मणि ।
शयनं सूर्यवाहेन कर्तव्यं सर्वदा बुधैः ॥ १२२ ॥

bhuktamārge ca mandāgnau strīṇām vaśyādikarmaṇi ।
śayanam sūryavāhena kartavyam sarvadā budhaiḥ ॥122॥

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The following acts should always be performed by the wise while the air is flowing in the Sun (right) – when the fire is dull in the digestive path, seducing a woman and sleeping. [122]

क्रूराणि सर्वकर्माणि चराणि विविधानि च ।
तानि सिद्ध्यन्ति सूर्येण नात्र कार्या विचारणा ।। १२३ ।।

krūrāṇi sarvakarmāṇi carāṇi vividhāni ca ।
tāni siddhyanti sūryeṇa nātra kāryā vicāraṇā ।। 123 ।।

All types of vindictive acts, movements of various types, get accomplished by the flow of air in the Sun (right). There is no doubt about it. [123]

अथ सुषुम्ना

The flow in the *Suṣumnā* (*nāḍī*)

क्षणं वामे क्षणं दक्षे यदा वहति मारुतः ।
सुषुम्ना सा च विज्ञेया सर्वकार्यहरा स्मृता ।। १२४ ।।

kṣaṇam vāme kṣaṇam dekṣe yadā vahati mārutaḥ ।
suṣumnā sā ca vijñeyā sarvakāryaharā smṛtā ।। 124 ।।

It should be known that the air is flowing in *Suṣumnā* when it flows for just a second in the left (Moon) and then in the right (Sun). This hinders all works. [124]

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तस्यां नाड्यां स्थितो वह्निर्ज्वलते कालरूपकः ।
विषवत्तं विजानीयात्सर्वकार्यविनाशकः ।। १२५।।

tasyām nāḍyām sthito vahnijrvalate kālarūpakaḥ ।
viṣavattam vijānīyāt sarvakāryavināśakaḥ ।। 125 ।।

One should know that the Fire situated in this *nāḍī* shines as God of Death and is poisonous; for it destroys all the works. [125]

यदानुक्रममुल्लङ्घ्य यस्य नाडीद्वयं वहेत् ।
तदा तस्य विजानीयादशुभं नात्र संशयः।। १२६ ।।

yadānukramamullaṅghya yasya nāḍīdvayam vahet ।
tadā tasya vijānīyādaśubham nātra samśayaḥ ।।126।।

When the air flows in both the *nāḍīs* transgressing the sequence (*i.e.* in *Suṣumnā*) then one should know for sure that there will be inauspicious happenings. [126]

क्षणं वामे क्षणं दक्षे विषमं भावमादिशेत् ।
विपरीतं फलं ज्ञेयं ज्ञातव्यं च वरानने ।। १२७ ।।

kṣaṇam vāme kṣaṇam dakṣe viṣamam bhāvamādiśet ।
viparītam phalam jñeyam jñātavyam ca varānane ।।127।।

O beautiful lady (Pārvatī)! it should be known that when the air flows for just a second in the left (Moon) and then in the right (Sun) taking irregular course, it should be known that the result would be adverse. [127]

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उभयोरेव सञ्चारं विषवत्तं विदुर्बुधाः ।
न कुर्यात्क्रूरसौम्यानि तत्सर्वं विफलं भवेत् ।। १२८ ।।

ubhayoreva sañcāram viṣavattam vidurbudhāḥ ।
na kuryāt krūrasaumyāni tatsarvam viphalam bhavet ।।128।।

The learned know that when the air flows through both (the nostrils) then it is poisonous. Then one should not perform either cruel or good acts, since doing so will not produce any fruit. [128]

जीविते मरणे प्रश्ने लाभालाभे जयाजये ।
विषमे विपरीते च संस्मरेज्जगदीश्वरम् ।। १२९ ।।

jīvite maraṇe praśne lābhālābhe jayājaye ।
viṣame viparīte ca samsmarejjagadīśvaram ।।129।।

In the matter of life and death, while facing problems, gain and loss, victory and defeat or when the flow of air is irregular and opposite, one should think of the Lord of the universe (Lord Śiva). [129]

ईश्वरचिन्तनं कार्यं योगाभ्यासादि कर्म च ।
अन्यत्तत्र न कर्तव्यं जयलाभसुखैषिभिः ।। १३० ।।

īśvaracintanam kāryam yogābhyāsādi karma ca ।
anyattatra na kartavyam jayalābhasukhaiṣibhiḥ ।।130।।

By those who are desirous of victory, gain and happiness, nothing other than contemplating on God and practising

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Yoga, should be performed during that time ((*i.e.*) when the flow is in *Suṣumnā*). [130]

सूर्येण वहमानायां सुषुम्नायां मुहुर्मुहुः ।
शापं दद्याद्वरं दद्यात्सर्वथैव तदन्यथा ।। १३१ ।।

sūryeṇa vahamānāyām suṣumnāyām muhurmuhuḥ ।
śāpam dadyādvaram dadyātsarvathaiva tadanyathā ।।131 ।।

A curse or a blessing given has opposite results, when the air that ought to flow in the Sun (right) flows slowly in the *Suṣumnā*. [131]

नाडीसङ्क्रमणे काले तत्त्वसङ्क्रमनेऽपि च ।
शुभं किञ्चिन्न कर्तव्यं पुण्यदानादि किञ्चन ।। १३२ ।।

nāḍīsaṅkramaṇe kāle tattvasaṅgamane'pi ca ।
śubham kiñcinna kartavyam puṇyadānādi kiñcana ।।132।।

During the time of transit of *nāḍīs* (flow of air) and also during the transit of elements, one should not perform any act of merit, charity or any other auspicious deeds. [132]

विषमस्योदयो यत्र मनसाऽपि न चिन्तयेत् ।
यात्रा हानिकरी तस्य मृत्युः क्लेशो न संशयः ।। १३३ ।।

viṣamasyodayo yatra manasā'pi na cintayet ।
yātrā hānikarī tasya mṛtyuḥ kleśo na samśayaḥ ।। 133 ।।

One should not even think of any work during the rising of opposite *svara*[48]. If one ventures on a journey (at that time)

48. That is if the air is flowing in *Piṅgala* instead of *Īdā* or *vice- versa*.

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it would produce adverse result, death or sufferings, without any doubt. [133]

पुरो वामोर्ध्वतश्चन्द्रो दक्षाधः पृष्ठतो रविः ।
पूर्णरिक्तविवेकोऽयं ज्ञातव्यो देशिकैः सदा ।। १३४ ।।

puro vāmordhvataścandro dakṣādhaḥ pṛṣṭhato raviḥ ।
pūrṇariktaviveko'yam jñātavyo deśikaiḥ sadā ।। 134 ।।

When the air flows first in the Moon above the left (nostril) and then it flows in the Sun below the right (nostril) then it should be known as *rikta* by the wise[49]. [134]

ऊर्ध्ववामाग्रतो दूतो ज्ञेयो वामपथे स्थितः ।
पृष्ठे दक्षे तथाऽधस्तात्सूर्यवाहागतः शुभः।। १३५।।

ūrdhvavāmāgrato dūto jñeyo vāmapathe sthitaḥ ।
pṛṣṭhe dakṣe tathā'dhastātsūryavāhāgataḥ śubhaḥ ।। 135 ।।

When the air flows in the top portion of left nostril, it should and the messenger comes in front and stands on the left. When the air flows below in the right nostril, and the messenger comes from behind and stands on the right side, then it should be known as auspicious[50]. [135]

अनादिर्विषमः सन्धिर्निराहारो निराकुलः ।
परे सूक्ष्मे विलीयेत सा सन्ध्या सद्भिरुच्यते ।। १३६ ।।

49. That is, the flow of air in *Suṣumnā* is referred here in both the cases.

50. Even though the flow of air in the verse resembles the description in the previous verse, the result mentioned here pertains to the message.

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anādirviṣamaḥ sandhirnirāhāro nirākulaḥ ।
pare sūkṣme vilīyeta sā sandhyā sadbhirucyate ॥136॥

The *Viṣama*[51] is beginningless and is irregular, has the union (of both the Sun and the Moon), when one remains without food, unperturbed state is absorbed in the transcendent subtle Being, and that state is called *Sandhyā* by the wise[52]. [136]

न वेदं वेद इत्याहुर्वेदे वेदो न विद्यते ।
परात्मा वेद्यते येन स वेदो वेद उच्यते ॥ १३७ ॥

na vedam veda ityāhurvede vedo na vidyate ।
parātmā vedyate yena sa vedo veda ucyate ॥137॥

The wise do not call Vedas[53] as Veda, since there is no real knowledge in the Vedas. That, through which (whom) alone the Supreme Self is realised, is called the Vedas. [137]

न सन्ध्यां सन्धिरित्याहुः सन्ध्या सन्धिर्निगद्यते ।
विषमः सन्धिगः प्राणः स सन्धिः सन्धिरुच्यते ॥ १३८ ॥

na sandhyām sandhirityāhuḥ sandhyā sandhirnigadyate ।
viṣamaḥ sandhigaḥ prāṇaḥ sa sandhiḥ sandhirucyate ॥138॥

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51. That is, the flow of air does not start either in the left or the right nostril, (i.e.) *Suṣumnā.*

52. It is conveyed here that when the air flows through *Suṣumnā*, it is irregular, it flows through both left and right nostrils, the mind is calm and is focussed on Brahman. *cf. HYP*, II. 42: ' मारुते मध्य चन्चारे . . . ॥'; See also v. 138.

53. *Rg, Yajus, Sama* and *Atharva Vedas.*

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The wise do not call *Sandhyā*[54] as *Sandhi* . By the word *'sandhi'* only the union (of Sun and Moon) or the flow of air in the left and right[55] is indicated. The irregular flow of *Prāṇa* through *Suṣumnā* alone is known as *Sandhi.* [138]

देव्युवाच

देवदेव महादेव सर्वसंसारतारक ।
स्थितं त्वदीयहृदये रहस्यं वद मे प्रभो ।। १३९ ।।

Devyuvāca –

devadeva mahādeva sarvasamsāratāraka ।
sthitam tvadīyahṛdaye rahasyam vada me prabho ।।139।।

Goddess said –

'Oh God of gods! Oh Mahādeva! one who makes all beings to cross the ocean of *samsāra* (the cycle of birth and death), please reveal to me the secret that resides in your heart.' [139]

ईश्वर उवाच

स्वरज्ञानरहस्यात्तु न काचिच्चेष्टदेवता ।
स्वरज्ञानरतो योगी स योगी परमो मतः ।। १४० ।।

Īśvara uvāca –

svarajñānarahasyāttu na kācicceṣṭadevatā ।
svarajñānarato yogī sa yogī paramo mataḥ ।।140।।

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54. Literally the meeting of day and night.
55. The flow of air is in *Suṣumnā. cf.* v. 136.

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Lord said –

There is no chosen deity other than the secret knowledge of *svara*. He is the supreme Yogī who is immersed in this secret knowledge of *svara*. [140]

पञ्चतत्त्वाद्भवेत्सृष्टिस्तत्त्वे तत्त्वं प्रलीयते ।
पञ्चतत्त्वं परं तत्त्वं तत्त्वातीतं निरञ्जनम् ।। १४१ ।।

pañcatattvādbhavetsṛṣṭistattve tattvam pralīyate ।
pañcatattvam param tattvam tattvātītam nirañjanam ।।141।।

Out of the five elements, the creation takes place. All these elements dissolve in the ultimate Principle. The five basic elements are Supreme but beyond these elements is the *Brahman*. [141]

तत्त्वानां नाम विज्ञेयं सिद्धियोगेन योगिभिः ।
भूतानां दुष्टचिह्नानि जानातीह स्वरोत्तमः ।। १४२ ।।

tattvānām nāma vijñeyam siddhiyogena yogibhiḥ ।
bhūtānām duṣṭacihnāni jānātīha svarottamaḥ ।।142।।

The names of all the elements should be known through *Siddhi Yoga* by the Yogins. The adept in the science of *svara* knows the bad omens of all the beings. [142]

पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
पञ्चभूतात्मकं विश्वं यो जानाति स पूजितः।। १४३ ।।

pṛthivyāpastathā tejo vāyurākāśameva ca ।
pañcabhūtātmakam viśvam yo jānāti sa pūjitaḥ ।। 143 ।।

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The one who realises that this universe is constituted by the five elements *viz.*, Earth, Water, Fire, Air and Space, is revered. [143]

सर्वलोकस्थजीवानां न देहो भिन्नतत्त्वकः ।
भूलोकात्सत्यपर्यन्तं नाडीभेदः पृथक्पृथक् ।। १४४ ।।

sarvalokasthajīvānām na deho bhinnatattvakaḥ ।
bhūlokātsatyaparyantam nāḍībhedaḥ pṛthakpṛthak ।। 144 ।।

The bodies of the individual souls of all the worlds do not differ with regard to elements. But starting from Earth to the *Satyaloka*[56] each entity differs with regard to the *nāḍīs*[57]. [144]

वामे वा दक्षिणे वाऽपि उदयाः पञ्च कीर्तिताः ।
अष्टधा तत्त्वविज्ञानं शृणु वक्ष्यामि सुन्दरि ।। १४५।।

vāme vā dakṣiṇe vā'pi udayāḥ pañca kīrtitāḥ ।
aṣṭadhā tattvavijñānam śṛṇu vakṣyāmi sundari ।। 145 ।।

O beautiful woman! Listen to this. There are five types of risings of the air (*Prāṇa*) in the left and the right and the science of elements is eight-fold. Listen to this as I shall expound this to you. [145]

प्रथमे तत्त्वसङ्ख्यानं द्वितीये श्वाससन्धयः ।
तृतीये स्वरचिह्नानि चतुर्थे स्थानमेव च ।। १४६ ।।

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56. *Bhū*, *Bhuvaḥ*, *Suvaḥ*, *Mahaḥ*, *Janaḥ*, *Tapaḥ* and *Satya* are the seven *lokas* or worlds.

57. That is, flow of air in the *nāḍīs* differs from each person.

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prathame tattvasaṅkhyānam dvitīye śvāsasandhayaḥ ।
tṛtīye svaracihnāni caturthe sthānameva ca ॥146॥

First is the enumeration of the elements; second is the intersection of breathing; third is the signs of *svara*; fourth is the location (of *svara*). [146]

पञ्चमे तस्य वर्णाश्च षष्ठे तु प्राण एव च ।
सप्तमे स्वादसंयुक्ता अष्टमे गतिलक्षणम् ॥ १४७ ॥

pañcame tasya varṇāśca ṣaṣṭhe tu prāṇa eva ca ।
saptame svādasamyuktā aṣṭame gatilakṣaṇam ॥147॥

Fifth is the (element) colours; sixth is the *Prāṇa* (life force); seventh is the flavour and eighth the movement. [147]

एवमष्टविधं प्राणं विषुवन्तं चराचम् ।
स्वरात्परतरं देवि नान्यथा त्वम्बुजेक्षणे ॥ १४८ ॥

evamaṣṭavidham prāṇam viṣuvantam carācaram ।
svarātparataram devi nānyathā tvambujekṣaṇe ॥148॥

In this way, *Prāṇa* remains eight-fold in all the movables and immovables endowed with *Viṣuvat*[58] (equinox). O lotus-eyed goddess! there is nothing superior to the science of *svara*. [148]

निरीक्षितव्यं यत्नेन सदा प्रत्यूषकालतः ।
कालस्य वञ्चनार्थाय कर्म कुर्वन्ति योगिनः ॥ १४९ ॥

58. *cf. DU.* IV. 44: When the *Prāṇa* enters the crown of the head it is *Viṣuvat*.

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nirīkṣitavyam yatnena sadā pratyūṣakālataḥ ।
kālasya vañcanārthāya karma kurvanti yoginaḥ ॥149॥

One should always observe (the flow of air) with effort from the time of dawn. The Yogins perform actions for evading Time (death). [149]

श्रुत्योरङ्गुष्ठकौ मध्याङ्गुल्यौ नासापुटद्वये ।
वदनप्रान्तके चान्याङ्गुलीर्दद्याच्च नेत्रयोः ॥ १५० ॥

śrutyoraṅguṣṭhakau madhyāṅgulyau nāsāpuṭadvaye ।
vadanaprāntake cānyāṅgulīrdadyācca netrayoḥ ॥150॥

One should keep both the thumbs in the ears, the middle fingers in both the nostrils, the other fingers (ring fingers) in the mouth, two fingers (the index fingers) in the eyes[59]. [150]

अस्यान्तस्तु पृथिव्यादितत्त्वज्ञानं भवेत्क्रमात् ।
पीतश्वेतारुणश्यामैर्बिन्दुभिर्निरुपाधिकम् ॥ १५१ ॥

asyāntastu pṛthivyāditattvajñānam bhavetkramāt ।
pītaśvetāruṇaśyāmairbindubhirnirupādhikam ॥151॥

After this, the limitless knowledge of the elements from Earth onwards comes in sequence, as Yellow (Earth), White (Water), Red (Fire), Black (Air) and a dot (Space)[60]. [151]

59. *cf. HYP.* IV. 68 explains *Ṣaṇmukhī mudrā* in the same way.
60. The colour of the elements given in this text differ from the popular versions.

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दर्पणेन समालोक्य तत्र श्वासं विनिक्षिपेत् ।
आकारैस्तु विजानीयात्तत्त्वभेदं विचक्षणः ।। १५२ ।।

darpaṇena samālokya tatra śvāsam vinikṣipet ।
ākāraistu vijānīyāttattvabhedam vicakṣaṇaḥ ।।152।।

The wise should, looking at the mirror, breathe upon it and by the shapes (appearing therein) can know the differemt elements. [152]

चतुरस्रं चार्धचन्द्रं त्रिकोणं वर्तुलं स्मृतम् ।
बिन्दुभिस्तु नभो ज्ञेयमाकारैस्तत्त्वलक्षणम् ।। १५३ ।।

caturasram cārdhacandram trikoṇam vartulam smṛtam ।
bindubhistu nabho jñeyamākāraistattvalakṣaṇam ।। 153 ।।

The elements should be known by the shapes – of square (Earth), half-moon (Water), triangle (Fire), circle (Air) and dot (Space)[61]. [153]

मध्ये पृथ्वी ह्यधश्चापश्चोर्ध्वं वहति चानलः ।
तिर्यग्वायुप्रवाहश्च नभो वहति सङ्क्रमे ।। १५४ ।।

madhye pṛthvī hyadhaścāpaścordhvam vahati cānalaḥ ।
tiryagvāyupravāhaśca nabho vahati saṅkrame ।। 154 ।।

If the flow of air is through the middle (of the nostril), then it is Earth (element), when it is below, it is Water; when above it is Fire; when spread horizontally, it is Air and when it transists, it is Space. [154]

61. The above idea is unique. It is not found in other Yogic texts.

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आपः श्वेताः क्षितिः पीता रक्तवर्णो हुताशनः ।
मारुतो नीलजीमूत आकाशः सर्ववर्णकः ।। १५५।।

āpaḥ śvetāḥ kṣitiḥ pītā raktavarṇo hutāśanaḥ ।
māruto nīlajīmūta ākāśaḥ sarvavarṇakaḥ ।। 155 ।।

Water is of white colour, Earth is Yellow, Fire is red, Air is like dark cloud and Space is of all colours. [155]

स्कन्धद्वये स्थितो वह्निर्नाभिमूले प्रभञ्जनः ।
जानुदेशे क्षितिस्तोयं पादान्ते मस्तके नभः ।। १५६ ।।

skandhadvaye sthito vahnirnābhimūle prabhañjanaḥ ।
jānudeśe kṣitistoyam pādānte mastake nabhaḥ ।।156।।

The Fire resides in both the shoulders, the Air at the root of navel, the Earth in the knees, Water at the feet and Space is in the head[62]. [156]

माहेयं मधुरं स्वादे कषायं जलमेव च ।
तीक्ष्णं तेजः समीरोऽम्ल आकाशं कटुकं तथा ।। १५७ ।।

māheyam madhuram svāde kaṣāyam jalameva ca ।
tīkṣṇam tejaḥ samīro'mla ākāśam kaṭukam tathā ।।157।।

In taste: Earth is sweet, Water is astringent, Fire is pungent, Air is sour and Space is bitter. [157]

अष्टाङ्गुलं वहेद्वायुरनलश्चतुरङ्गुलम् ।
द्वादशाङ्गुलं माहेयं वारुणं षोडशाङ्गुलम् ।। १५८ ।।

62. The regions of the five elements are given differently in Yogic and Agamic texts.

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aṣṭāṅgulam vahedvāyuranalaścaturaṅgulam ।
dvādaśāṅgulam māheyam vāruṇam ṣoḍaśāṅgulam ॥158॥

The Air element extends upto eight *aṅgulas* ; Fire upto four *aṅgulas* ; Earth twelve *aṅgulas* and Water flows to sixteen *aṅgulas.* [158]

ऊर्ध्वं मृत्युरधः शान्तिस्तिर्यगुच्चाटनं तथा ।
मध्ये स्तम्भं विजानीयान्नभः सर्वत्र मध्यमम् ॥ १५९ ॥

ūrdhvam mṛtyuradhaḥ śāntis-
tiryaguccāṭanam tathā ।
madhye stambham vijānīyā-
nnabhaḥ sarvatra madhyamam ॥159॥

The air flowing upwards (Fire element) indicates death; downward (Water element) flow indicates peace. If it flows horizontally (Air element) one may practise incantations. If it flows in the middle (Earth element) it indicates immobility and when (flows in) Space element, it will be moderate. [159]

पृथिव्यां स्थिरकर्माणि चरकर्माणि वारुणे ।
तेजसि क्रूरकर्माणि मारणोच्चाटनेऽनिले ॥ १६० ॥

pṛthivyām sthirakarmāṇi carakarmāṇi vāruṇe ।
tejasi krūrakarmāṇi māraṇoccāṭane'nile ॥ 160 ॥

When the Earth element flows, one may perform stable works; when the Water element flows, actions pertaining to

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movements may be performed; Vicious acivities can be carried out, when Fire element is flowing and acts like incantation and causing to kill can be done when Air element is flowing. [160]

व्योम्नि किञ्चिन्न कर्तव्यमभ्यसेद्योगसेवनम् ।
शून्यता सर्वकार्येषु नात्र कार्या विचारणा ।। १६१ ।।

vyomni kiñcinna kartavyamabhyasedyogasevanam ।
śūnyatā sarvakāryeṣu nātra kāryā vicāraṇā ।। 161 ।।

When the air is flowing in the Space element one should not perform anything except performance of Yoga exercises. If one does otherwise it would become futile without any doubt. [161]

पृथ्वीजलाभ्यां सिद्धिः स्यान्मृत्युर्वह्नौ क्षयोऽनिले ।
नभसो निष्फलं सर्वं ज्ञातव्यं तत्त्ववादिभिः ।। १६२ ।।

pṛthvījalābhyām siddhiḥ syānmṛtyurvahnau kṣayo'nile ।
nabhaso niṣphalam sarvam jñātavyam tattvavādibhiḥ ।।162।।

It should be known by those who are well versed in the science of elements that (when the air flows through) Earth and Water, there will be success; death, when it flows through Fire; decay and loss when Air element is active and when it flows through Space element, everything becomes futile. [162]

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चिरलाभः क्षितेर्ज्ञेयस्तत्क्षणे तोयतत्त्वतः ।
हानिः स्याद्वह्निवाताभ्यां नभसो निष्फलं भवेत् ।। १६३ ।।

ciralābhaḥ kṣiterjñeyastatkṣaṇe toyatattvataḥ ।
hāniḥ syādvahnivātābhyām nabhaso niṣphalam bhavet ।। 163 ।।

It should be known that when (the air is flowing through) the Earth element, there is delayed gain; if it is in Water element there is instantaneous gain. By the Fire and Air elements there will be only loss and with the Space element everything is fruitless. [163]

पीतः शनैर्मध्यवाही हनुर्यावद्गुरुध्वनिः ।
कवोष्णः पार्थिवो वायुः स्थिरकार्यप्रसाधकः ।। १६४ ।।

pītaḥ śanairmadhyavāhī hanuryāvadgurudhvaniḥ ।
kavoṣṇaḥ pārthivo vāyuḥ sthirakāryaprasādhakaḥ ।। 164 ।।

The air flowing through the Earth element, is yellow in colour, moves slowly in the middle producing heavy sound upto the chin region, lukewarm and achieves results for stable works. [164]

अधोवाही गुरुध्वानः शीघ्रगः शीतलः स्थितः ।
यः षोडशाङ्गुलो वायुः स आपः शुभकर्मकृत् ।। १६५।।

adhovāhī gurudhvānaḥ śīghragaḥ śītalaḥ sthitaḥ ।
yaḥ ṣoḍaśāṅgulo vāyuḥ sa āpaḥ śubhakarmakṛt ।। 165 ।।

The air flowing through the Water element is cool, measuring sixteen *aṅgulas* ; flows down swiftly with heavy sound and it is conducive to auspicious deeds. [165]

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आवर्त्तगश्चात्युष्णश्च शोणाभश्चतुरङ्गुलः ।
ऊर्ध्वं वाही च यः क्रूरःकर्मकारी स तैजसः ।। १६६ ।।

āvarttagaścātyuṣṇaśca śoṇābhaścaturaṅgulaḥ ।
ūrdhvam vāhī ca yaḥ krūraḥ karmakārī sa taijasaḥ ।।166।।

The Fire element is circular, very hot, red in colour measuring four *aṅgulas*; it flows upwards and helps in the performance of terrible acts. [166]

उष्णः शीतः कृष्णवर्णस्तिर्यगगाम्यष्टकाङ्गुलः ।
वायुः पवनसंज्ञस्तु चरकर्मप्रसाधकः ।। १६७ ।।

uṣṇaḥ śītaḥ kṛṣṇavarṇastiryaggāmyaṣṭakāṅgulaḥ ।
vāyuḥ pavanasamjñastu carakarmaprasādhakaḥ ।।167।।

The air flowing in the Air element is both hot and cold, black in colour, having horizontal flow, measuring eight *aṅgulas* and helps in all the acts involving movement. [167]

यः समीरः समरसः सर्वतत्त्वगुणावहः।
अम्बरं तं विजानीयाद्योगिनां योगदायकम् ।। १६८ ।।

yaḥ samīraḥ samarasaḥ sarvatattvaguṇāvahaḥ ।
ambaram tam vijānīyādyoginām yogadāyakam ।।168।।

Know that to be the flow of air in the Space element when it is of equal taste, has the qualities of all the other elements and leads the Yogins to the culmination of Yogic practices. [168]

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पीतवर्णं चतुष्कोणं मधुरं मध्यमाश्रितम् ।
भोगदं पार्थिवं तत्त्वं प्रवाहे द्वादशाङ्गुलम् ।। १६९ ।।

pītavarṇam catuṣkoṇam madhuram madhyamāśritam ।
bhogadam pārthivam tattvampravāhe dvādaśāṅgulam ॥ 169 ॥

The (air flowing in the) Earth element is of yellow colour, square in shape, sweet, flows through the middle, bestows enjoyment and its flow extends to twelve *aṅgulas.* [169]

श्वेतमर्धेन्दुसङ्काशं स्वादुकाषायमार्द्रकम् ।
लाभकृद्वारुणं तत्त्वं प्रवाहे षोडशाङ्गुलम् ।। १७० ।।

śvetamardhendusaṅkāśam svādukāṣāyamārdrakam ।
lābhakṛdvāruṇam tattvam pravāhe ṣoḍaśāṅgulam ॥170॥

The (air flowing in the) Water element is of white colour, like a half-moon in shape, astringent in taste, wet; it yields profit and its flow extends to sixteen *aṅgulas.* [170]

रक्तं त्रिकोणं तीक्ष्णं स्यादूर्ध्वभागप्रवाहकम् ।
दीप्तं च तैजसं तत्त्वं प्रवाहे चतुरङ्गुलम् ।। १७१ ।।

raktam trikoṇam tīkṣṇam syādūrdhvabhāgapravāhakam ।
dīptam ca taijasam tattvam pravāhe caturaṅgulam ॥ 171 ॥

The Fire element is of red colour, triangular in shape, pungent in taste, flows upwards, bright and its flow extends to four *aṅgulas.* [171]

नीलं च वर्तुलाकारं स्वाद्वम्लं तिर्यगाश्रितम् ।
चपलं मारुतं तत्त्वं प्रवाहेऽष्टाङ्गुलं स्मृतम् ।। १७१ ।।

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nīlam ca vartulākāram svādvamlam tiryagāśritam ।
capalam mārutam tattvam prvāhe'ṣṭāṅgulam smṛtam ॥172॥

The Air element is of black colour, circular in shape, sour in taste, having horizontal movement, unstable and its flow extends to eight *aṅgulas*. [172]

वर्णाकारे स्वादुवाहे अव्यक्तं सर्वगामिनम् ।
मोक्षदं नाभसं तत्त्वं सर्वकार्येषु निष्फलम् ॥ १७३ ॥

varṇākāre svāduvāhe avyaktam sarvagāminam ।
mokṣadam nābhasam tattvam sarvakāryeṣu niṣphalam ॥ 173 ॥

The Space element remains unmanifest with regard to colour, shape, taste and flow, moves everywhere and it bestows liberation, but does not yield any fruit for any work (material or worldly). [173]

पृथ्वीजले शुभे तत्त्वे तेजो मिश्रफलोदयम् ।
हानिमृत्युकरौ पुंसामशुभौ व्योममारुतौ ॥ १७४ ॥

pṛthvījale śubhe tattve tejo miśraphalodayam ।
hānimṛtyukarau pumsāmaśubhau vyomamārutau ॥ 174 ॥

The Earth and Water elements are auspicious; the Fire element gives mixed results; the Space and Air elements are inauspicious and bring loss and death for men[63]. [174]

63. This contradicts the earlier statement (v. 162) that flow in Fire element produces death. But here in this verse, death is attributed to the Space and Air elements.

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आपूर्वपश्चिमं पृथ्वी तेजश्च दक्षिणे तथा ।
वायुश्चोत्तरदिज्ज्ञेयो मध्ये कोणगतं नभः।। १७५।।

āpūrvapaścimam pṛthvī tejaśca dakṣiṇe tathā ।
vāyuścottaradijjñeyo madhye koṇagatam nabhaḥ ।। 175 ।।

The Earth element extends from east to west; the fire element resides in the south; Air in the north and the Space element in the middle[64]. [175]

चन्द्रे पृथ्वीजले स्यातां सूर्येऽग्निर्वा यदा भवेत् ।
तदा सिद्धिर्न सन्देहः सौम्यासौम्येषु कर्मसु ।। १७६ ।।

candre pṛthvījale syātām sūrye'gnirvā yadā bhavet ।
tadā siddhirna sandehaḥ saumyāsaumyeṣu karmasu ।।176।।

When the Earth and Water elements flow in the Moon (left), or the Fire element flows in the Sun (right)[65], then there will be success in all the auspicious and inauspicious acts, without any doubt. [176]

लाभः पृथ्वी कृतोऽह्नि स्यान्निशायां लाभकृज्जलम् ।
वह्नौ मृत्युः क्षयो वायुर्नभः स्थानन्दहेत्कचित् ।। १७७ ।।

lābhaḥ pṛthvī kṛto'hni syānniśāyām lābhakṛjjalam ।
vahnau mṛtyuḥ kṣayo vāyurnabhaḥ sthānandahet kvacit ।।177।।

64. The Water element is not mentioned here.

65. That is, when the air is flowing in the left, Earth and Water elements predominate and when flowing in the right, Fire element is predominant.

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The Earth element is beneficial in the day time and Water in the night. The Fire element causes death, the Air element decay and the Space element burns (destroys) sometimes. [177]

जीवितव्ये जये लाभे कृष्यां च धनकर्मणि।
मन्त्रार्थे युद्धप्रश्ने च गमनागमने तथा ।। १७८ ।।

jīvitavye jaye lābhe kṛṣyām ca dhanakarmaṇi ।
mantrārthe yuddhapraśne ca gamanāgamane tathā
।।178 ।।

(These five elements help) In the matters of livelihood, victory, gain, agriculture, monetary transaction, practice of *mantras*, war and in going and coming, [178]

आयाति वारुणे तत्त्वे शत्रुरस्ति शुभः क्षितौ ।
प्रयाति वायुतोऽन्यत्र हानिमृत्यू नभोऽनले ।। १७९ ।।

āyāti vāruṇe tattve śatrurasti śubhaḥ kṣitau ।
prayāti vāyuto'nyatra hānimṛtyū nabho'nale ।। 179।।

When the Water element is predominant, then an enemy may appear. In the case of Earth element being predominant there will be auspiciousness. When Air element is dominant, he goes eleswhere (travels). When the Space and Fire elements predominate there will be loss and death respectively.[66] [179]

66. This contradicts v. 162 which says hat when the air flows through Fire element there will be death.

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पृथिव्यां मूलचिन्ता स्याज्जीवस्य जलवातयोः
तेजसा धातुचिन्तास्याच्छून्यमाकाशतो भवेत् ॥ १८० ॥

pṛthivyām mūlacintā syājjīvasya jalavātayoḥ ।
tejasā dhātucintāsyācchunyamākāśato bhavet ॥180॥

When Earth element is dominant one may think of the primordial cause; when the Water and Air elements are active one may think about the life source. When the Fire element dominates the thought may be on *dhātus*[67] and when the Space element is dominating there will be no thought. [180]

पृथिव्यां बहुपादाः स्युर्द्विपदस्तोयवायुतः ।
तेजस्येव चतुष्पादौ नभसा पादवर्जितः ॥ १८१ ॥

pṛthivyām bahupādāḥ syurdvipadastoyavāyutaḥ ।
tejasyeva catuṣpādau nabhasā pādavarjitaḥ ॥ 181 ॥

The Earth elements consisits of many parts; Water and Air elements have two parts. The Fire elements has four parts while the Space elements has no part. [181]

कुजो वह्नी रविः पृथ्वी सौरिरापः प्रकीर्तितः।
वायुस्थानस्थितो राहुर्दक्षरन्ध्रप्रवाहतः ॥ १८१ ॥

जलं चन्द्रो बुधः पृथ्वी गुरुर्वातः सितोऽनलः ।
वामनाड्यां स्थिताः सर्वे सर्वकार्येषु निश्चिताः ॥ १८३ ॥

67. These are the seven essential ingredients of the body. They are: *rasa* (plasma), *rakta* (blood), *māmsa* (muscles), *meda* (fat), *asthi* (bone), *majja* (marrow), and *śukra* (semen).

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kujo vahnī raviḥ pṛthvī saurirāpaḥ prakīrtitaḥ ।
vāyusthānasthito rāhurdakṣarandhrapravāhataḥ ॥182॥

jalam candro budhaḥ pṛthvī gururvātaḥ sito'nalaḥ ।
vāmanāḍyām sthitāḥ sarve sarvakāryeṣu niścitāḥ ॥ 183 ॥

When the air flows in the right nostril, Fire element is represented by Mars; Earth by Sun; Water by Saturn and Air by Rāhu. When the air flows in the left nostril then Water element is represented by the Moon; Earth by Mercury; Air by Jupiter and Fire by Venus. These are established in all the activities. [182-83]

पृथ्वी बुधो जलमिन्दुः शुक्रो वह्नी रविः कुजः ।
वायू राहुशनी व्योम गुरुरेवं प्रकीर्तितः ॥ १८४ ॥

pṛthvī budho jalaminduḥ śukro vahnī raviḥ kujaḥ ।
vāyū rāhuśanī vyoma gururevam prakīrtitaḥ ॥ 184 ॥

It is said that the following combinations are compatible – Mercury in Earth element; Moon in Water element; Venus in Sun and Mars in Fire element; Rāhu and Saturn in Air element and Jupiter in Space element . [184]

प्रवासप्रश्न आदित्ये यदि राहुर्गतोऽनिले ।
तदासौ चलितो ज्ञेयः स्थानान्तरमपेक्षते ॥ १८५॥

pravāsapraśna āditye yadi rāhurgato'nile ।
tadāsau calito jñeyaḥ sthānāntaramapekṣate ॥ 185 ॥

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If the question is asked regarding one's travel, when Rāhu is in Air element and while the air is flowing in the Sun (right), then it should be known that the person has to move to another place. [185]

आयाति वारुणे तत्त्वे तत्रैवास्ति शुभः क्षितौ ।
प्रवासी पवनेऽन्यत्र मृत्युरेवानले भवेत् ।। १८६ ।।

āyāti vāruṇe tattve tatraivāsti śubhaḥ kṣitau ।।
pravāsī pavane'nyatra mṛtyurevānale bhavet ।।186।।

The person who has gone out – shall come back if the Water element is dominant; stay there itself (where he is) happily, if the Earth element is flowing; travel somewhere else if the Air element is dominant; but will die if the Fire element is active. [186]

पार्थिवे मूलविज्ञानं शुभं कार्यं जले तथा ।
आग्नेये धातुविज्ञानं व्योम्नि शून्यं विनिर्दिशेत् ।। १८७ ।।

pārthive mūlavijñānam śubham kāryam jale tathā ।
āgneye dhātuvijñānam vyomni śūnyam vinirdiśet ।।187।।

One should focus on the source when the Earth element is active; perform auspicious deed when the Water element is dominating; should focus on *dhātus* when Fire element is active, and on the void when Space element is dominating. [187]

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तुष्टिः पुष्टी रतिः क्रीडा जयहर्षो धराजले ।
तेजवाय्वोश्च सुक्षीप्तज्वरकम्पः प्रवासिनः ।। १८८ ।।

tuṣṭiḥ puṣṭī ratiḥ krīḍā jayaharṣo dharājale ।
tejovāyvośca sukṣīptajvarakampaḥ pravāsinaḥ ।। 188 ।।

For one who has gone out will experience contentment, good health, pleasure, engage in sports (entertainment), victory, happiness if the Earth and Water elements dominate. If the Fire and Air elements dominate, he will be feeling sleepy, have fever and shivering. [188]

गतायुर्मृत्युराकाशो तत्त्वस्थाने प्रकीर्तितः ।
द्वादशैताः प्रयत्नेन ज्ञातव्या देशिकैः सदा ।। १८९ ।।

gatāyurmṛtyurākāśo tattvasthāne prakīrtitaḥ ।
dvādasaidaśetāḥ prayatnena jñātavyā deśikaiḥ sadā ।। 189।।

If the Space element is predominant[68] the person's life span decreases and he may face death. These twelve[69] should be known by the teachers always. [189]

पूर्वायां पश्चिमे याम्ये उत्तरस्यां यथाक्रमम् ।
पृथिव्यादीनि भूतानि बलिष्ठानि विनिर्दिशेत् ।। १९० ।।

pūrvāyām paścime yāmye uttarasyām yathākramam ।
pṛthivyādīni bhūtāni baliṣṭhāni vinirdiśet ।। 190 ।।

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68. If the Space element dominates for a longer duration.
69. The instances described from vv. 177-89ab are referred to here.

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Know that the Earh, Water, Fire and Air elements are powerful in the directions of East, West, South and North respectively. [190]

पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
पञ्चभूतात्मको देहो ज्ञातव्यश्च वरानने ।। १९१ ।।

pṛthivyāpastathā tejo vāyurākāśameva ca ।
pañcabhūtātmako deho jñātavyaśca varānane ।। 191 ।।

O beautiful woman! the body should be known as comprising of the five elements *viz.*, Earth, Water, Fire, Air and Space. [191]

अस्थि मांसं त्वचा नाडी रोमं चैव तु पञ्चमम् ।
पृथ्वी पञ्चगुणा प्रोक्ता ब्रह्मज्ञेनाभिभाषितम् ।। १९१ ।।

asthi māmsam tvacā nāḍī romam caiva tu pañcamam ।
pṛthvī pañcaguṇā proktā brahmajñenābhibhāṣitam ।।192।।

It is said by the knowers of *Brahman* that the Earth element consists of the following five: bone, flesh, skin, *nāḍī* and hair. [192]

शुक्रशोणितमज्जा च मूत्रं लाला च पञ्चमम् ।
आपः पञ्चगुणाः प्रोक्ता ब्रह्मज्ञेनाभिभाषितम् ।। १९३ ।।

śukraśoṇitamajjā ca mūtram lālā ca pañcamam ।
āpaḥ pañcaguṇāḥ proktā brahmajñenābhibhāṣitam
।। 193 ।।

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It is said by the knowers of *Brahman* that the Water element consists of the following five *viz.*, semen, blood, fat, urine and saliva. [193]

क्षुधा तृषा तथा निद्रा कान्तिरालस्यमेव च ।
तेजः पञ्चगुणं प्रोक्तं ब्रह्मज्ञेनाभिभाषितम् ।। १९४ ।।

kṣudhā tṛṣā tathā nidrā kāntirālasyameva ca ।
tejaḥ pañcaguṇam proktam brahmajñenābhibhāṣitam ।।194।।

It is said by the knowers of *Brahman* that the Fire element consists of the following five *viz.*, hunger, thirst, sleep, lustre and laziness. [194]

धावनं चलनं ग्रन्थः सङ्कोचनप्रसारणे ।
वायोः पञ्चगुणाः प्रोक्ता ब्रह्मज्ञेनाभिभाषितम् । १९५।।

dhāvanam calanam granthaḥ saṅkocanaprasāraṇe ।
vāyoḥ pañcagunāḥ proktā brahmajñenābhibhāṣitam ।।195।।

It is said by the knowers of *Brahman* that the Air element consists of the following five *viz.*, running, moving, tying, shrinking and expanding. [195]

रागद्वेषौ तथा लज्जा भयं मोहश्च पञ्चमः ।
नभः पञ्चगुणं प्रोक्तं ब्रह्मज्ञेनाभिभाषितम् ।। १९६ ।।

rāgadveṣau tathā lajjā bhayam mohaśca pañcamaḥ ।
nabhaḥ pañcaguṇam proktam brahmajñenābhibhāṣitam
।।196।।

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It is said by the knowers of *Brahman* that the Space element consists of the following five *viz.*, attachment, aversion, shyness, fear and delusion. [196]

पृथ्व्यां पलानि पञ्चाशच्चत्त्वारिंशत्तथाम्भसः ।
अग्नेस्त्रिंशत्पुनर्वायोर्विंशतिर्नभसो दश ।। १९७ ।।

pṛthvyām palāni pañcāśaccattvārimśattathāmbhasaḥ ।
agnestrimśatpunarvāyorvimśatirnabhaso daśa ।।197।।

The Earth element has fifty *palas*[70], Water forty *palas*, Fire thirty *palas,* Air twenty and Space ten *palas.* [197]

पृथिव्यां चिरकालेन लाभश्चापः क्षणाद्भवेत् ।
जायते पवने स्वल्पः सिद्धोऽप्यग्नौ विनश्यति ।। १९८ ।।

pṛthivyām cirakālena lābhaścāpaḥ kṣaṇādbhavet ।
jāyate pavane svalpaḥ siddho'pyagnau vinaśyati ।। 198 ।।

If the Earth element is flowing, then it will take a long time for obtaining the result, while the Water element will yield the result immediately; if Air is predominant, the result will be meagre and if Fire is predominant, even if accomplished it will be destroyed.[71] [198]

पृथ्व्या पञ्च ह्यपां वेदा गुणास्तेजो द्वि वायुतः ।
नभस्येकगुश्चैव तत्त्वज्ञानमिदं भवेत् ।। १८९ ।।

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70. *Pala* is an unit of time, measuring six *śvāsas* and *niśvāsas* (breathing), according to Śivapurāṇa (II. 1. 10. 23): षड्भिच्छ्वासनिश्वासैः पलमेकं प्रवर्तितम् ।

71. *cf.* v. 117 and 163, where the description is given in a slightly modified way. In the verse given above, Space element is not mentioned.

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pṛthvyāḥ pañca hyapām vedā guṇāstejo dvi vāyutaḥ ।
nabhasyekaguṇaścaiva tattvajñānamidam bhavet ॥199॥

The Earth element consists of five *guṇas*, Water four, Fire three, Air two and Space one. This is the knowledge of the elements[72]. [199]

फूत्कारकृत्प्रस्फुटिता विदीर्णा पतिता धरा ।
ददाति सर्वकार्येषु अवस्थासदृशं फलम् ॥ २०० ॥

phūtkārakṛtprasphuṭitā vidīrṇā patitā dharā ।
dadāti sarvakāryeṣu avasthāsadṛśam phalam ॥ 200॥

When the (air through) Earth element blows, bursts, broken or falls, it gives respective results in all activities. [200]

धनिष्ठा रोहिणी ज्येष्ठाऽनुराधा श्रवणं तथा ।
अभिजिदुत्तराषाढा पृथ्वीतत्त्वमुदाहृतम् ॥ २०१ ॥

dhaniṣṭhā rohiṇī jyeṣṭhā'nurādhā śravaṇam tathā ।
abhijiduttarāṣāḍhā pṛthvītattvamudāhṛtam ॥ 201 ॥

The following stars pertain to the Earth element: Dhaniṣṭhā, Rohiṇī, Jyeṣṭhā, Anurādhā, Śravaṇa, Abhijit and Uttarāṣāḍhā. [201]

पूर्वाषाढा तथाऽऽश्लेषा मूलमार्द्रा च रेवती ।
उत्तरभाद्रपदा तोयतत्त्वं शतभिषक् प्रिये ॥ २०२ ॥

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72. *cf. Pañcadaśī*, II. 2: शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।
एकद्वित्रिचतुः पञ्चगुणा व्योमादिषु क्रमात् ॥

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pūrvāṣāḍhā tathā''śleṣā mūlamārdrā ca revatī ।
uttarabhādrapadā toyatattvam śatabhiṣak priye ॥ 202॥

The stars Pūrvāṣādhā, Āśleṣā, Mūlā, Ārdrā, Revatī, Uttarābhādrapada and Śatabhiṣa pertain to the Water element. [202]

भरणी कृत्तिका पुष्यो मघा पूर्वा च फाल्गुनी ।
पूर्वभाद्रपदा स्वाती तेजस्तत्त्वमिति प्रिये ॥ २०३ ॥

bharaṇī kṛttikā puṣyo maghā pūrvā ca phālgunī ।
pūrvabhādrapadā svātī tejastattvamiti priye ॥ 203 ॥

The stars Bharaṇī, Kṛttikā, Puṣya, Maghā, Pūrva-phālguni, Pūrvabhādrapada and Svātī pertain to the Fire element. [203]

विशाखोत्तरफाल्गुन्यौ हस्तचित्रे पुनर्वसुः ।
अश्विनीमृगशीर्षे च वायुतत्त्वमुदाहृतम् ॥ २०४ ॥

viśākhottaraphālgunyau hastacitre punarvasuḥ ।
aśvinīmṛgaśīrṣe ca vāyutattvamudāhṛtam ॥ 204 ॥

Viśākhā, Uttaraphālgunī, Hasta, Citrā, Punarvasu, Aśvinī and Mṛgaśīrṣā – these stars pertain to the Air element[73]. [204]

वहन्नाडीस्थितो दूतो यत्पृच्छति शुभाशुभम् ।
तत्सर्वं सिद्धिमाप्नोति शून्ये शून्यं न संशयः ॥ २०५ ॥

73. The text is silent about the Space element here.

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vahannāḍīsthito dūto yatpṛcchati śubhāśubham ।
tatsarvam siddhimāpnoti śūnye śūnyam na saṁśayaḥ ॥ 205॥

Whatever question is asked by a messenger, depending upon the flow of air in the *nāḍīs*, the result will be either auspicious (left *nāḍī*) or inauspicious (right *nāḍī*) and all works get completed. If he asks the question when the air is flowing in *Suṣumnā* (*Śūnya nāḍī*) then the work will be futile without doubt. [205]

पूर्णोऽपि निर्गमश्वासे सुतत्त्वेऽपि न सिद्धिदः ।
सूर्यश्चन्द्रोऽथवा नृणां सङ्ग्रहे सर्वसिद्धिदः ॥ २०६॥

pūrṇo'pi nirgamaśvāse sutattve'pi na siddhidaḥ ।
sūryaścandro'thavā nṛṇām saṅgrahe sarvasiddhidaḥ ॥ 206 ॥

During the exhalation of air, even in *Suṣumnā* and even if all the elements are in proper sequence, it would not yield the desired result. But if the air is inhaled either through Sun (right) or Moon (left), it would fetch all the desired results to men[74]. [206]

तत्त्वे रामो जयं प्राप्तः सुतत्त्वे च धनञ्जयः ।
कौरवा निहताः सर्वे युद्धे तत्त्वविपर्ययात् ॥ २०७ ॥

tattve rāmo jayam prāptaḥ sutattve ca dhanañjayaḥ ।
kauravā nihatāḥ sarve yuddhe tattvaviparyayāt ॥ 207 ॥

74. This suggests the respective acts as described earlier that have to be performed when the air is flowing either through left or right *nāḍī* for the results to be obtained.

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Lord Rāma and Arjuna obtained victory because of the flow of proper elements, whereas the Kauravas were annihilated in the battlefield due to the flow of improper elements. [207]

जन्मान्तरीयसंस्कारात्प्रसादादथवा गुरोः ।
केषाञ्चिज्जायते तत्त्ववासना विमलात्मनाम् ।। २०८ ।।

janmāntarīyasamskārātprasādādathavā guroḥ ।।
keṣāñcijjāyate tattvavāsanā vimalātmanām ।। 208।।

For some pure souls, the impressions of the elements take place due to the result of their actions (*samskāras*) in their previous births or by the blessings of their Guru. [208]

'लं'बीजे धरणीं ध्यायेच्चतुरस्रां सुपीतभाम् ।
सुगन्धां स्वर्णवर्णाभां प्राप्नुयाद्देहलाघवम् ।। २०९ ।।

'lam'bīje dharaṇīm dhyāyeccaturasrām supītabhām ।
sugandhām svarṇavarṇābhām prāpnuyāddehalāghavam
।।209।।

One should meditate on the Earth element, with mystic syllable 'LAM' in the form of a square, having yellow colour, with sweet fragrance and having golden hue. He would (by doing so) obtain lightness of the body. [209]

'वं'बीजं वारुणं ध्यायेत्तत्त्वमर्धशशिप्रभम् ।
क्षुत्तृष्णादिसहिष्णुत्वं जलमध्ये च मज्जनम् ।। २१० ।।

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'vam' bījam vāruṇam dhyāyettattvamardhaśaśiprabham ।
kṣuttṛṣṇādisahiṣṇutvam jalamadhye ca majjanam ॥ 210 ॥

One should meditate on the Water element, with mystic syllable 'VAM', in the shape of half-moon; (by this) one obtains the capacity to bear hunger and thirst and also to remain under water[75]. [210]

'रं' बीजमग्निजं ध्यायेत्त्रिकोणमरुणप्रभम् ।
बह्वन्नपानभोक्तृत्वमातपाग्निसहिष्णुता ॥ २११ ॥

'ram' bījamagnijam dhyāyettrikoṇamaruṇaprabham ।
bahvannapānabhoktṛtvamātapāgnisahiṣṇutā ॥ 211॥

One should meditate on the Fire element, with mystic syllable 'RAM' in the form of a triangle and red in colour; (by doing so) one can digest even excess food and drink. He also gains the ability to endure heat of fire and the Sun. [211]

'यं' बीजं पावनं ध्यायेद्वर्तुलं श्यामलप्रभम् ।
आकाशगमनाद्यं च पक्षिवद्गमनं तथा ॥ २१२ ॥

'yam' bījam pāvanam dhyāyedvartulam śyāmalaprabham ।
ākāśagamanādyam ca pakṣivadgamanam tathā ॥ 212॥

One should meditate on the Air element, with mystic syllable 'YAM' in the form of a circle and black in colour; (by this) one attains the capacity to travel in space and to fly in the sky just like a bird. [212]

75. That is, he will not be drowned.

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'हं'बीजं गगनं ध्यायेन्निराकारं बहुप्रभम् ।
ज्ञानं त्रिकालविषयमैश्वर्यमणिमादिकम् ।। २१३ ।।

'ham'bījam gaganam dhyāyennirākāram bahuprabham ।
jñānam trikālaviṣayamaiśvaryamaṇimādikam ।। 213 ।।

One should meditate on the Space element, with mystic syllable 'HAM' which is formless and of varied colours; (by meditating so) one attains the knowledge of past, present and future and also gets supernatural powers like *aṇimā*[76]. [213]

स्वरज्ञानी नरो यत्र धनं नास्ति ततः परम् ।
गम्यते स्वरज्ञानेन ह्यनायासं फलं भवेत् ।। २१४ ।।

svarajñānī naro yatra dhanam nāsti tataḥ param ।
gamyate svarajñānena hyanāyāsam phalam bhavet ।। 214।।

There is no superior wealth in the place where the person having complete knowledge of *svara* resides. With knowledge of *svara*, one can go anywhere and obtain success without any effort. [214]

देव्युवाच –

देवदेव महादेव महाज्ञानं स्वरोदयम् ।
त्रिकालविषयं चैव कथं भवति शङ्कर ।। २१५।।

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76. (i) Yogic literature talks of eight *siddhis*– *aṇimā, mahimā, garimā, laghimā, prapti, prākāmya, īśatvam* and *vaṣitvā.*

(ii) *'Aiśvarya'* is the synonym for *' siddhi'* (supernatural power), *vide., AK.* I. 36: "विभूतिर्भूतिः ऐश्वर्यम् अणिमादिकमष्टधा . . . ।।

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Devyuvāca –

devadeva mahādeva mahājñānam svarodayam ।
trikālaviṣayam caiva katham bhavati śaṅkara ।। 215 ।।

Goddess said –

"Oh Lord of gods, great Lord, Śaṅkara (giver of auspiciousness)! How can one obtain the great knowledge of *Svarodaya* and the knowledge of past, present and future." [215]

ईश्वर उवाच –

अर्थकालजयप्रश्नशुभाशुभमिति त्रिधा ।
एतत्त्रिकालविज्ञानं नान्यद्भवति सुन्दरि ।। २१६ ।।

Īśvara uvāca –

arthakālajayapraśnaśubhāśubhamiti tridhā ।
etattrikālavijñānam nānyadbhavati sundari ।। 216 ।।

Lord said –

"O beautiful lady ! This knowledge of past, present and future is of three types – consisting of time for (obtaining) wealth, question about (obtaining) victory and about auspicious, inauspicious and nothing else. [216]

तत्त्वे शुभाशुभं कार्यं तत्त्वे जयपराजयौ ।
तत्त्वे सुभिक्षदुर्भिक्षे तत्त्वं त्रिपदमुच्यते ।। २१७ ।।

tattve śubhāśubham kāryam tattve jayaparājayau ।
tattve subhikṣadurbhikṣe tattvam tripadamucyate ।।217।।

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The auspicious and inauspicious acts are to be performed depending on the elements. The victory and loss; the prosperity and adversity depend on the elements. Hence, it is said that, the elements are three-fold". [217]

देव्युवाच

देवदेव महादेव सर्वसंसारसागरे ।
किं नराणां परं मित्रं सर्वकार्यार्थसाधकम् ।। २१८।।

Devyuvāca –

devadeva mahādeva sarvasamsārasāgare ।
kim narāṇām param mitram sarvakāryārthasādhakam ।।218।।

Goddess said –

"O God of gods, great Lord! Which is the best friend of men and which bestows result for all acts in this ocean of worldly life?" [218]

ईश्वर उवाच

प्राण एव परं मित्रं प्राण एव परः सखा ।
प्राणतुल्यः परो बन्धुर्नास्ति नास्ति वरानने ।। २१९ ।।

Īśvara uvāca –

prāṇa eva param mitram prāṇa eva paraḥ sakhā ।
prāṇatulyaḥ paro bandhurnāsti nāsti varānane ।। 219 ।।

Lord said –

"O beautiful lady! The *Prāṇa* is the supreme friend and companion, there is no other superior relation than *Prāṇa*". [219]

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देव्युवाच

कथं प्राणस्थितो वायुर्देहः किं प्राणरूपकः ।
तत्त्वेषु सञ्चरन्प्राणो ज्ञायते योगिभिः कथम् ।। २२० ।।

Devyuvāca –

katham prāṇassthito vāyurdehaḥ kim prāṇarūpakaḥ ।
tattveṣu sañcaranprāṇīo jñāyate yogibhiḥ katham ।। 220।।

Goddess said –

"How does the air reside in the *Prāṇa* ? Is the body the embodiment of *Prāṇa*? How is the *Prāṇa* which moves in all the elements realised by the Yogis?" [220]

शिव उवाच

कायानगरमध्यस्थो मारुतो रक्षपालकः ।
प्रवेशे दशभिः प्रोक्तो निर्गमे द्वादशाङ्गुलः ।। २२१ ।।

Śiva uvāca –

kāyānagaramadhyastho māruto rakṣapālakaḥ ।
praveśe daśabhiḥ prokto nirgame dvādaśāṅgulaḥ ।। 221।।

Lord said –

"The air, residing in the city called body, is its protector. It measures ten *aṅgulas* during inhalation and twelve *aṅgulas* during exhalation. [221]

गमने तु चतुर्विंशन्नेत्रवेदास्तु धावने ।
मैथुने पञ्चषष्टिश्च शयने च शताङ्गुलम् ।। २२२ ।।

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gamane tu caturvimśannetravedāstu dhāvane ।
maithune pañcaṣaṣṭiśca śayane ca śatāṅgulam ॥ 222 ॥

(The air) It measures twenty four *aṅgulas* while (one is) moving, measures forty two *aṅgulas*[77] while running, sixty five *aṅgulas* during intercourse and one hundred *aṅgulas* while sleeping. [222]

प्राणस्य तु गतिर्देवि स्वभावाद्द्वादशाङ्गुला ।
भोजने वमने चैव गतिरष्टदशाङ्गुला ॥ २१३ ॥

prāṇasya tu gatirdevi svabhāvāddvāddvāśāṅgulā ।
bhojane vamane caiva gatiraṣṭadaśāṅgulā ॥ 223॥

O goddess! the natural measurement of *Prāṇa* is twelve *aṅgulas*, while it measures eighteen *aṅgulas* during eating and vomitting. [223]

एकाङ्गुले कृते न्यूने प्राणे निष्कामता मता ।
आनन्दस्तु द्वितीये स्यात्कविशक्तिस्तृतीयके ॥ २२४ ॥

ekāṅgule kṛte nyūne prāṇe niṣkāmatā matā ।
ānandastu dvitīye syāt kaviśaktistṛtīyake ॥ 224 ॥

If the (length of) air is reduced by one *aṅgula*[78] it leads to desirelessness; if it is reduced by two *aṅgulas* joy ensues

77. In the *bhūta saṅkhyā* system, the *netra* (eyes) represents the numeral 2 and Vedas 4. By the rule: "अङ्कानां वामतो गतिः", the number referred to here is 42.

78. The reduction in the length of *Prāṇa* is mentioned with regard to its natural length which is 12 *aṅgulas*.

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and if reduced by three *aṅgulas* one gets the power to compose poetry. [224]

वाचांसिद्धिश्चतुर्थे च दूरदृष्टिस्तु पञ्चमे ।
षष्ठे त्वाकाशगमनं चण्डवेगश्च सप्तमे ।। २२५ ।।

vācāmsiddhiścaturthe ca dūradṛṣṭistu pañcame ।
ṣaṣṭhe tvākāśagamanam caṇḍavegaśca saptame ।। 225 ।।

If the length of the *Prāṇa* is reduced by four *aṅgulas* one gets mastery over speech; by reducing five *aṅgulas* one gets to view objects at a long distance; if it is six *aṅgulas* , one gets the ability to fly in space and if reduced by seven *aṅgulas* one obtains tremendous speed. [225]

अष्टमे सिद्धयश्चैव नवमे निधयो नव।
दशमे दशमूर्तिश्च छाया नैकादशे भवेत् ।। २२६ ।।

aṣṭame siddhayaścaiva navame nidhayo nava ।
daśame daśamūrtiśca chāyā naikādaśe bhavet ।। 226।।

If (the length of *Prāṇa*) is reduced by eight *aṅgulas,* one obtains the eight *siddhis* ; if reduced by nine *aṅgulas,* one obtains the nine types of treasures[79] and if reduced by ten *aṅgulas,* one obtains ten different forms (of goddess)[80]

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79. They are Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Nanda, Nīla and Kharva. *cf. AK.* I. 1. 71.

80. The ten forms of Godess are: Kāli, Tārā, Ṣodaśī, Bhuvaneśvarī, Bhairavī, Chinnamastā, Dhūmavatī, Bagalāmukhī, Mātaṅgī and Kamalā. It may also denote the ten incarnations of Lord Viṣṇu.

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and if by eleven *aṅgulas*, his body does not have a shadow.[81] [226]

द्वादशे हंसचारश्च गङ्गामृतरसं पिबेत् ।
आनखाग्रं प्राणपूर्णे कस्य भक्ष्यं च भोजनम् ।। २२७ ।।

dvādaśe hamsacāraśca gaṅgāmṛtarasam pibet ।
ānakhāgram prāṇapūrṇe kasya bhakṣyam ca bhojanam
।। 227 ।।

If (the length of *Prāṇa*) is reduced by twelve *aṅgulas* [82] one gets the movement of a swan[83] ; he drinks the nectar-like Gaṅgā water. When the body is filled with *Prāṇa* to the tip of the finger-nails, the Yogin does not require food (for sustenance). [227]

एवं प्राणविधिः प्रोक्तः सर्वकार्यफलप्रदः ।
जायते गुरुवाक्येन न विद्याशास्त्रकोटिभिः।। २२८ ।।

evam prāṇavidhiḥ proktaḥ sarvakāryaphalapradaḥ ।
jāyate guruvākyena na vidyāśāstrakoṭibhiḥ ।। 228 ।।

In this way the regulation of *Prāṇa*, which yields fruit for all actions has been described. This is obtained only from the

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81. That is, he absorbs all the light and becomes invisible. *cf. YS* (III .21).

82. Perhaps *Kevala kumbhaka* is indicated here.

83. This means the yogī will not be affected by the result of his actions because he is established in non-attachment just like the water does not get absorbed in the swan though it moves in it. It also implies, the *Hamsa mantra prāṇāyāma* or *Ajapā*, *cf. GS* (I. 33, 41).

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instructions of the Guru and not by the mere knowledge obtained from millions of scriptural texts. [228]

प्रातश्चन्द्रो रविः सायं यदि दैवान्न लभ्यते ।
मध्याह्नान्मध्यरात्राच्च परतस्तु प्रवर्तते ।। २२९ ।।

prātaścandro raviḥ sāyam yadi daivānna labhyate ।
madhyāhnānmadhyarātrācca paratastu pravartate ।। 229।।

If by chance the air does not flow in the Moon (left) in the morning or the Sun (right) in the evening, then it would take place after mid-noon and midnight respectively. [229]

दूरयुद्धे जयी चन्द्रः समासन्ने दिवाकरः ।
वहन्नाड्या गतः पादः सर्वसिद्धिप्रदायकः ।। २३० ।।

dūrayuddhe jayī candraḥ samāsanne divākaraḥ ।
vahannāḍhyā gataḥ pādaḥ sarvasiddhipradāyakaḥ ।। 230 ।।

The flow of air in the Moon (left) will yield victory in the long-distance battle and the Sun (right) yields victory (battle) in a nearby place. If one places that foot forward corresponding to the flow of air in that *nāḍī* (left foot for Moon and right foot for Sun) then it will yield success in all the endeavours. [230]

यात्रारम्भे विवाहे च प्रवेशे नगरादिके ।
शुभकार्याणि सिद्ध्यन्ति चन्द्रवाहेषु सर्वदा ।। २३१।।

yātrārambhe vivāhe ca praveśe nagarādike ।
śubhākāryāṇi siddhyanti candravāheṣu sarvadā ।। 231 ।।

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All the acts like beginning a journey, marriage, entering a city and all auspicious acts are always fruitful when flow of air is in the Moon (left). [231]

अयनतिथिदिनेशैः स्वीयतत्त्वे च युक्ते
यदि वहति कदाचिद्दैवयोगेन पुंसाम् ।
स जयति रिपुसैन्यं स्तम्भमात्रस्वरेण
प्रभवति न च विघ्नं केशवस्यापि लोके ॥ २३२॥

ayanatithidineśaiḥ svīyatattve ca yukte
yadi vahati kadāciddaivayogena pumsām ।
sa jayati ripusainyam stambhamātrasvareṇa
prabhavati na ca vighnam keśavasyāpi loke ॥ 232 ॥

If the air flows properly in accordance with the solistial time, date, day, the particular elements with their respective deities, then that person can conquer the army of his enemy just merely by holding his breath (*svara*). He does not face any obstacle even in the abode of Viṣṇu. [232]

रक्ष जीवं रक्ष जीवं जीवाङ्गे परिधाय च ।
जीवो जपति यो युद्धे जीवञ्जयति मेदिनीम् ॥ २३३॥

rakṣa jīvam rakṣa jīvam jīvāṅge paridhāya ca ।
jīvo japati yo yuddhe jīvañjayati medinīm ॥ 233॥

One who protecting himself well and utters the words "रक्ष जीवं रक्ष जीवं"[84] ('Protect my life, Protect my life!'), in the

84. Here the word *jīva* means *Prāṇa*.

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battlefield, conquers the whole world during his very lifetime. [233]

भूमौ जले च कर्त्तव्यं गमनं शान्तिकर्मसु ।
वह्नौ वायौ प्रदीप्तेषु खे पुनर्नोभयेष्वपि ।। २३४ ।।

bhūmau jale ca kartavyam gamanam śāntikarmasu ।
vahnau vāyau pradīpteṣu khe punarnobhayeṣvapi ।।234।।

One should perform *Śānti karmas*[85] while the flow is in the Earth or Water element; adventurous activities can be done when Fire and Air elements are flowing and when the Space element is flowing, one should not do either of the above activities. [234]

जीवेन शस्त्रं बध्नीयाज्जीवेनैव विकासयेत् ।
जीवेन प्रक्षिपेच्छस्त्रं युद्धे जयति सर्वदा ।। २३५ ।।

jīvena śastram badhnīyājjīvenaiva vikāsayet ।
jīvena prakṣipecchastram yuddhe jayati sarvadā ।। 235 ।।

He who wields the weapon, releases it and throws it according to the flow of air would always gain victory in the battle.[86] [235]

आकृष्य प्राणपवनं समारोहेत वाहनम् ।
समुत्तरे पदं दद्यात्सर्वकार्याणि साधयेत् ।। २३६ ।।

85. The propitiatory rituals are meant here.

86. Perhaps this verse conveys the idea that the weapons should be held, released and thrown by that hand corresponding to the side in which the air is flowing. One is also reminded of the three types of weapons mentioned in ancient texts on War science. They are: *amukta* (holding), *mukta* (releasing) and *muktāmukta* (that which is released while being held in the hand).

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ākṛṣya prāṇapavanam samāroheta vāhanam ।
samuttare padam dadyāt sarvakāryāṇi sādhayet ।। 236।।

The one who withdraws the *Prāṇa* and mounts his vehicle by placing the foot in accordance with the flow of air, will be able to achieve success in all his activities. [236].

अपूर्णे शत्रुसामग्रीं पूर्णे वा स्वबलं तथा ।
कुरुते पूर्णतत्त्वस्थो जयत्येको वसुन्धराम् ।। २३७।।

apūrṇe śatrusāmagrīm pūrṇe vā svabalam tathā ।
kurute pūrṇatattvastho jayatyeko vasundharām ।।237।।

The one whose *Suṣumnā* is flowing with all the elements[87] in proper order and if the enemy's flow in *Suṣumnā* is with unfavourable elements, then he would conquer the whole world all by himself. [237]

या नाडी वहते चाङ्गे तस्यामेवाधिदेवता ।
सम्मुखेऽपि दिशा तेषां सर्वकार्यफलप्रदा ।। २३८ ।।

yā nāḍī vahate cāṅge tasyāmevādhidevatā ।
sammukhe'pi diśā teṣām sarvakāryaphalapradā ।। 238।।

If the air is flowing through a particular *nāḍī* in the body along with its presiding deity and its prescribed direction then there will be success in all actions. [238]

आदौ तु क्रियते मुद्रा पश्चाद्युद्धं समाचरेत् ।
सर्पमुद्रा कृता येन तस्य सिद्धिर्न संशयः ।। २३९।।

87. Here the elements are the *sāmagrī*.

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ādau tu kriyate mudrā paścādyuddham samācaret ।
sarpamudrā kṛtā yena tasya siddhirna samśayaḥ ।। 239।।

One should perform *mudrā* (prior to) entering the battlefield. If one performs '*sarpa mudrā*' [88] he will get success, without any doubt. [239]

चन्द्रप्रवाहेऽप्यथ सूर्यवाहे भटाः समायान्ति च योदधुकामाः ।
समीरणस्तत्त्वविदां प्रतीतो या शून्यता सा प्रतिकार्यनाशम् ।। २४० ।।

candrapravāhe'pyatha sūryavāhe
bhaṭāḥ samāyānti ca yodadhukāmāḥ ।
samīraṇastattvavidām pratīto
yā sūnyatā sā pratikāryanāśam ।। 240 ।।

If the flow of the air is either in the Moon (left) or the Sun (right) and it is known to those who have the knowledge of the *svara* science, then they will obtain success even if soldiers desirous of battle approach them. But if the flow is in *Suṣumnā* then there will be only adverse result. [240]

यां दिशं वहते वायुर्युद्धं तद्दिशि दापयेत् ।
जयत्येव न सन्देहः शक्रोऽपि यदि चाग्रतः ।। २४१ ।।

yām diśam vahate vāyuryuddham taddiśi dāpayet ।
jayatyeva na sandehaḥ śakro'pi yadi cāgrataḥ ।। 241 ।।

88. This is the first time this text introduces a *mudrā*. The '*Sarpa mudrā*' has not been mentioned in any of the popular texts on Yoga.

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One should commence the fight in that direction (side) in which the air flows. Certainly he will succeed even if Indra (Lord of gods) is his opponent. [241]

यत्र नाड्यां वहेद्वायुस्तदङ्गे प्राणमेव च ।
आकृष्य गच्छेत्कर्णान्तं जयत्येव पुरन्दरम् ।। २४२ ।।

yatra nāḍyām vahedvāyustadaṅge prāṇameva ca ।
ākṛṣya gacchetkarṇāntam jayatyeva purandaram ।। 242।।

One should draw the *Prāṇa* to the end of that ear in which side the air is flowing. Then one can conquer even Indra[89]. [242]

प्रतिपक्षप्रहारेभ्यः पूर्णाङ्गं योऽभिरक्षति ।
न तस्य रिपुभिः शक्तिर्बलिष्ठैरपि हन्यते ।। २४३ ।।

pratipakṣaprahārebhyaḥ pūrṇāṅgam yo'bhirakṣati ।
na tasya ripubhiḥ śaktirbaliṣṭhairapi hanyate ।। 243 ।।

One who protects his whole body from irregular flow of *nāḍīs* will not be killed even by strong opponents.[243]

अङ्गुष्ठतर्जनीवंशे पादाङ्गुष्ठे तथा ध्वनिः ।
युद्धकाले च कर्तव्यो लक्षयोद्धृजयो भवेद् ।। २४४ ।।

aṅguṣṭhatarjanīvamśe pādāṅguṣṭhe tathā dhvaniḥ ।
yuddhakāle ca kartavyo lakṣayoddhṛjayo bhaved ।।244।।

89. That is, one should draw the string of the bow upto the left or right ear corresponding to the flow of air in that particular *nāḍī*.

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One should make sound in the joints of thumb and index fingers and also the big toe at the time of war, then he will be the conquerer of lakhs of soldiers. [244].

निशाकरे रवौ चारे मध्ये यस्य समीरणः ।
स्थितो रक्षेद्दिगन्तानि जयकाङ्क्षीगतः सदा ।। २४५।।

niśākare ravau cāre madhye yasya samīraṇaḥ ।
sthito rakṣeddigantāni jayakāṅkṣīgataḥ sadā ।। 245 ।।

The one desirous of victory (in war) should protect the directions when the air is flowing through the middle or the Moon (left) or the Sun (right) *nāḍī*. [245]

श्वासप्रवेशकाले तु दूतो जल्पति वाञ्छितम् ।
तस्यार्थः सिद्धिमायाति निर्गमे नैव सुन्दरि ।। २४६ ।।

śvāsapraveśakāle tu dūto jalpati vāñcchitam ।
tasyārthaḥ siddhimāyāti nirgame naiva sundari ।। 246 ।।

O beautiful lady ! if a messenger utters something pleasant, during inhalation, then it will materialise, but never during exhalation. [246]

लाभादीन्यपि कार्याणि पृष्टानि कीर्तितानि च ।
जीवे विशति सिद्ध्यन्ति हानिर्निःसरणे भवेत् ।। २४७।।

lābhādīnyapi kāryāṇi pṛṣṭāni kīrtitāni ca ।
jīve viśati siddhyanti hānirniḥsaraṇe bhavet ।। 247।।

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All the works which are exalted, asked for and that which fetches profit, get accomplished during inhalation and not during exhalation. [247]

नरे दक्षा स्वकीया च स्त्रियां वामा प्रशस्यते ।
कुम्भको युद्धकाले च तिस्रो नाड्यस्त्रयी गतिः ॥ २४८ ॥

nare dakṣā svakīyā ca striyām vāmā praśasyate ।
kumbhako yuddhakāle ca tisro nāḍyastrayī gatiḥ ॥ 248 ॥

In men, the flow of air in the right *nāḍī* , in women the left *nāḍī* and retention of air during war is auspicious. There are three (main) *nāḍīs* and three different functions. [248]

हकारस्य सकारस्य विना भेदं स्वरः कथम् ।
सोऽहं हंसपदेनैव जीवो जयति सर्वदा ॥ २४९ ॥

hakārasya sakārasya vinā bhedam svaraḥ katham ।
so'ham hamsapadenaiva jīvo jayati sarvadā ॥ 249 ॥

Without knowing the difference between the syllables "*Ha*" and "*Sa*", how can there be knowledge of *svara* ? The *jīvā* gains success by the words '*so'ham*' and '*hamsa*'.[90] [249]

शून्याङ्गं पूरितं कृत्वा जीवाङ्गं गोपयेज्जयम् ।
जीवाङ्गे घातमाप्नोति शून्याङ्गं रक्षते सदा ॥ २५० ॥

90. The process is known as *"Hamsa mantra prāṇāyama"*. For more details see *Dh.bi. Up.* (vv. 61-4), K.S.R.I., 2015.

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śūnyāṅgam pūritam kṛtvā jīvāṅgam gopayejjayam ।
jīvāṅge ghātamāpnoti śūnyāṅgam rakṣate sadā ॥250॥

One should fill that part which is bereft of air and protect the same. In the contrary if he protects that part which is bereft of air then that part of the body perishes.[91] [250]

वामे वा यदि वा दक्षे यदि पृच्छति पृच्छकः ।
पूर्णे घातो न जायेत शून्ये घातं विनिर्दिशेत् ॥ २५१ ॥

vāme vā yadi vā dakṣe yadi pṛcchati pṛcchakaḥ ।
pūrṇe ghāto na jāyeta śūnye ghātam vinirdiśet ॥ 251 ॥

If the questioner asks a question standing either on the left or right side corresponding to the flow of air, then there would not be any destruction. On the other hand, if he asks the question when the air is flowing in the *Suṣumnā,* then, only destruction is indicated. [251]

भूतत्त्वेनोदरे घातः पदस्थानेऽम्बुना भवेत् ।
ऊरुस्थानेऽग्नितत्त्वेन करस्थाने च वायुना । २५२ ॥

शिरसि व्योमतत्त्वे च ज्ञातव्यो घातनिर्णयः ।
एवं पञ्चविधो घातः स्वरशास्त्रे प्रकाशितः ॥ २५३ ॥

bhūtattvenodare ghātaḥ padasthāne'mbunā bhavet ।
ūrusthāne'gnitattvena karasthāne ca vāyunā ॥ 252॥

91. *Ch. Up.* VI. 11. 2 अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यति ॥

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śirasi vyomatattve ca jñātavyo ghātanirṇayaḥ ।
evam pañcavidho ghātaḥ svaraśāstre prakāśitaḥ ॥ 253 ॥

If the Earth element is dominant then there may be harm to the stomach; in case of Water element, feet; if Fire element is active, then the thighs; by the dominance of Air element hands get affected and if the Space element is predominant, the head will be affected. Thus, one should know that there are five types of harm described in the *Svara-śāstra.* [252-53]

युद्धकाले यदा चन्द्रः स्थायी जयति निश्चितम् ।
यदा सूर्यप्रवाहस्तु यायी विजयते तदा ॥ २५४ ॥

yuddhakāle yadā candraḥ sthāyī jayati niścitam ।
yadā sūryapravāhastu yāyī vijayate tadā ॥ 254 ॥

At the time of battle, if the flow of air is through the Moon (left) then certainly there will be victory (to him). On the other hand, and if the air is flowing through the Sun (right) if one goes to battle then the invader will gain victory. [254].

जयमध्ये तु सन्देहे नाडीमध्यं तु लक्षयेत् ।
सुषुम्नायां गते प्राणे समरे शत्रुसङ्कटः ॥ २५५॥

jayamadhye tu sandehe nāḍīmadhyam tu lakṣayet ।
suṣumnāyām gate prāṇe samare śatrusaṅkaṭaḥ ॥ 255 ॥

When there is doubt of victory during the war, one must focus on the flow of air in the *nāḍīs.* If the flow of *Prāṇa* (air)

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is in *Suṣumnā* (middle), then there would be trouble caused by the enemies. [255]

यस्या नाड्या भवेच्चारस्तां दिशं युधि संश्रयेत् ।
तदाऽसौ जयमाप्नोति नात्र कार्या विचारणा ।। २५६ ।।

yasyā nāḍyā bhaveccārastām diśam yudhi samśrayet ।
tadā'sau jayamāpnoti nātra kāryā vicāraṇā ।।256 ।।

One should fight remaining in that direction corresponding to the flow of air in the particular *nāḍī*. Then he would gain victory, there is no doubt about it. [256]

यदि सङ्ग्रामकाले तु वामनाडी सदा वहेत् ।
स्थायिनो विजयं विद्याद्रिपुवश्योदयोऽपि च ।। २५७।।

yadi saṅgrāmakāle tu vāmanāḍī sadā vahet ।
sthāyino vijayam vidyādripuvaśyodayo'pi ca ।। 257।।

If the air is flowing in the left nostril, during war, then one would gain victory over the enemy and also can capture him. [257]

यदि सङ्ग्रामकाले तु सूर्यस्तु व्यावृतो वहेत् ।
तदा यायिजयं विद्यात्सदेवासुरमानवे ।। २५८ ।।

yadi saṅgrāmakāle tu sūryastu vyāvṛto vahet ।
tadā yāyijayam vidyātsadevāsuramānave ।। 258 ।।

If during the war, the air is flowing in the Sun (right), then one should know that the invader will win, even over Gods, demons or humans. [258]

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रणे हरति शत्रुस्तं वामायां प्रविशेन्नरः।
स्थानं विषुवचारेण जयः सूर्येण धावता ।। २५९ ।।

raṇe harati śatrustam vāmāyām praviśennaraḥ ।
sthānam viṣuvacāreṇa jayaḥ sūryeṇa dhāvatā ।। 259 ।।

If the enemy seizes one in the battlefield, then he should move to the left side of the enemy (he should make the air flow in the left). If the flow is in the *Suṣumnā*[92], one should remain where he is and if the flow is in the Sun (right) then there will be victory (for the opponent). [259]

युद्धद्वये कृते प्रश्ने पूर्णस्य प्रथमे जयः ।
रिक्ते चैव द्वितीयस्तु जयी भवति नान्यथा ।। २६० ।।

yuddhadvaye kṛte praśne pūrṇasya prathame jayaḥ ।
rikte caiva dvitīyastu jayī bhavati nānyathā ।।260।।

If questions of war is asked by two persons and if the flow of air is full (either in the left or right nostril) in the person to whom the question is asked, then the first questioner will win. If the air is flowing in the *Suṣumnā* (for the person to whom the question is being asked), then the second questioner will be victorious; not otherwise. [260]

पूर्णनाडीगतः पृष्ठे शून्याङ्गं च तदाग्रतः ।
शून्यस्थाने कृतः शत्रुर्म्रियते नात्र संशयः ।। २६१ ।।

92. *Viṣuvat* means equinox. It is the period when the Sun and the Moon are the same; so in Yogic parlance, it is *Suṣumnā*.

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pūrṇanāḍīgataḥ pṛṣṭhe śūnyāṅgam ca tadāgrataḥ ।
śūnyasthāne kṛtaḥ śatrurmriyate nātra samśayaḥ ।।261।।

The enemy in whom the air is flowing in full (both *nāḍīs*) should be kept in the back and in whom *Suṣumnā* is flowing should be kept in front; for the enemy who is having flow in *Suṣumnā* would certainly die. [261]

वामचारे समं नाम यस्य तस्य जयो भवेत् ।
पृच्छको दक्षिणे भागे विजयी विषमाक्षरः।। २६२ ।।

vāmacāre samam nāma yasya tasya jayo bhavet ।
pṛcchako dakṣiṇe bhāge vijayī viṣamākṣaraḥ ।। 262।।

If the questioner asks questions containing even number of syllables when his left is flowing, then the questioner will be victorious. If the questioner asks a question containing odd number of syllables when his right is flowing, then the questioner will be victorious. [262]

यदा पृच्छति चन्द्रस्य तदा सन्धानमादिशेत् ।
पृच्छेद्यदा तु सूर्यस्य तदा जानीहि विग्रहम् ।। २६३ ।।

yadā pṛcchati candrasya tadā sandhānamādiśet ।
pṛcchedyadā tu sūryasya tadā jānīhi vigraham ।। 263 ।।

If the question is asked when the Moon (left) is flowing then one should guide him (the questioner) towards peace (union). If the question is asked when the Sun (right) is flowing, then know that there will be separation. [263]

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पार्थिवे च समं युद्धं सिद्धिर्भवति वारुणे ।
युद्धे हि तैजसो भङ्गो मृत्युर्वायौ नभस्यपि ।। २६४ ।।

pārthive ca samam yuddham siddhirbhavati vāruṇe ।
yuddhe hi taijaso bhaṅgo mṛtyurvāyau nabhasyapi ।।264।।

When the Earth element is flowing, the war will be equal (that is both the parties will be equal in fight); if Water element is predominant one will gain victory; when Fire element is active then there will be destruction and if the Air and Space element are dominant then there will be death. [264]

निमित्तकप्रमादाद्वा यदा न ज्ञायतेऽनिलः ।
पृच्छाकाले तदा कुर्यादिदं यत्नेन बुद्धिमान् ।। २६५।।

nimittakapramādādvā yadā na jñāyate'nilaḥ ।
pṛcchākāle tadā kuryādidam yatnena buddhimān ।। 265 ।।

Due to some circumstances or carelessness, if the flow of air is not observed, then the wise-one should follow this with effort when a question is asked: [265]

निश्चलां धारणां कृत्वा पुष्पं हस्तान्निपातयेत् ।
पूर्णाङ्गे पुष्पपतनं शून्यं वा तत्परं भवेत् ।। २६६ ।।

niścalām dhāraṇām kṛtvā puṣpam hastānnipātayet ।
pūrṇāṅge puṣpapatanam śūnyam vā tatparam bhavet ।। 266 ।।

With stable mind, one should drop a flower from his hand. The side in which the flower falls determines the

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nāḍī in which air flows. Otherwise the flow is in the *Suṣumnā*[93]. [266]

तिष्ठन्नुपविशंश्चापि प्राणमाकर्षयन्निजम् ।
मनोभङ्गमकुर्वाणः सर्वकार्येषु जीवति ।। २६७।।

tiṣṭhannupaviśamścāpi prāṇamākarṣayannijam ।
manobhaṅgamakurvāṇaḥ sarvakāryeṣu jīvati ।। 267।।

One should inhale the air (*Prāṇa*) either while standing (or) sitting, without disturbing his mind (that is, with fully focussed mind); then he will attain success in all his activities. [267]

न कालो विविधं घोरं न शस्त्रं न च पन्नगाः।
न शत्रुव्याधिचोराद्याः शून्यस्थान् नाशितुं क्षमाः ।। २६८ ।।

na kālo vividham ghoram na śastram na ca pannagāḥ ।
na śatruvyādhicorādyāḥ śūnyasthān nāśitum kṣamāḥ ।।268।।

Those in whom the *Suṣumnā* is active will not be affected by time (death), various terrible things, weapons, serpents, enemies, diseases, theives and so on[94]. [268]

जीवेन स्थापयेद्वायुं जीवेनारम्भयेत्पुनः ।
जीवेन क्रीडते नित्यं द्यूते जयति सर्वथा ।। २६९ ।।

93. That is, if the flower falls on the left side then the air is flowing through *Iḍā* and if it falls on the right then *Piṅgalā* is flowing.

94. According to *svara* science, when the *Prāṇa* flows through *Suṣumnā*, he will be in *Samādhi* state of consciousness. Such a person is not affected by any external factors. *cf. HYP.* IV. 12.

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jīvena sthāpayedvāyum jīvenārambhayetpunaḥ ।
jīvena krīḍate nityam dyūte jayati sarvathā ॥ 269 ॥

One should withhold the air by the Self and should start again (inhale) with the Self; he should play with the Self always and he will gain victory in gambling by all means. [269]

स्वरज्ञानिबलादग्रे निष्फलं कोटिधा भवेत् ।
इह लोके परत्रापि स्वरज्ञानी बली सदा ॥ २७० ॥

svarajñānibalādagre niṣphalam koṭidhā bhavet ।
iha loke paratrāpi svarajñānī balī sadā ॥ 270 ॥

All powers become fruitless in front of the knower of *svara*. He remains powerful in this world and also the other world. [270]

दश शतायुतं लक्षं देशाधिपबलं क्वचित् ।
शतक्रतुसुरेन्द्राणां बलं कोटिगुणं भवेत् ॥ २७१ ॥

daśa śatāyutam lakṣam deśādhipabalam kvacit ।
śatakratusurendrāṇām balam koṭiguṇam bhavet ॥271॥

Some (knowers of s*vara*) possess the strength of ten, hundred, ten thousand, one lakh (hundred thousand) or the strength of ruler of a kingdom (king); in the case of Indra, the Lord of gods, the power is more than one crore times – all due to the knowledge of *svara*. [271]

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देव्युवाच

परस्परं मनुष्याणां युद्धे प्रोक्तो जयस्त्वया ।
यमयुद्धे समुत्पन्ने मनुष्याणां कथं जयः ।। २७२ ।।

Devyuvāca –

parasparam manuṣyāṇām yuddhe prokto jayastvayā ।
yamayuddhe samutpanne manuṣyāṇām katham jayaḥ ।।272।।

Goddess said –

"The way to victory in the war among human beings has been described by you. But in the war with God of death, how can there be victory for humans?" [272]

ईश्वर उवाच

ध्यायेद्देवं स्थिरो जीवं जुहुयाज्जीवसङ्गमे ।
इष्टसिद्धिर्भवेत्तस्य महालाभो जयस्तथा ।। २७३ ।।

Īśvara uvāca –

dhyāyeddevam sthiro jīvam juhuyājjīvasaṅgame ।
iṣṭasiddhirbhavettasya mahālābho jayastathā ।। 273 ।।

Lord said –

"One should, remaining firm, meditate on God and offer the Self itself in the confluence of the Self.[95] To such a one,

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95. *cf. ṚV* (X. 90): तं यज्ञं बर्हिषि प्रोक्षण् पुरुषं जातमग्रतः . . . ।
यत् पुरुषेण हविषा देवा यज्ञमतंवत . . . ।
In the above passages of the Puruṣa Sūkta, it is described that the *Devas* offered the Primordial *Puruṣa* (Self) himself in the sacrifice.

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there will be success in everything that he desires, victory and all the benefits. [273]

निराकारात्समुत्पन्नं साकारं सकलं जगत् ।
तत्साकारं निराकारं ज्ञाने भवति तत्क्षणात् ।। २७४ ।।

nirākārātsamutpannam sākāram sakalam jagat ।
tatsākāram nirākāram jñāne bhavati tatkṣaṇāt ।। 274।।

The entire world of form has emerged out of the Formless. Both formless and that which is endowed with form occur instantaneously to him who has the knowledge (of *svara*)''. [274].

देव्युवाच

नरयुद्धं यमयुद्धं त्वया प्रोक्तं महेश्वर ।
इदानीं देवदेवानां वशीकरणकं वद ।। २७५।।

Devyuvāca –

narayuddham yamayuddham tvayā proktam maheśvara ।
idānīm devadevānām vaśīkaraṇakam vada ।। 275 ।।

Goddess said –

''O Great lord! You have described the war with men and war with God of death. O God! Now please explain how to attract the *devas*.'' [275]

ईश्वर उवाच

चन्द्रं सूर्येण चाकृष्य स्थापयेज्जीवमण्डले ।
आजन्मवशगा रामा कथितेयं तपोधनैः ।। २७६ ।।

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Īśvara uvāca –

candram sūryeṇa cākṛṣya sthāpayejjīvamaṇḍale ।
ājanmavaśagā rāmā kathiteyam tapodhanaiḥ ।। 276 ।।

Lord said –

Withdrawing the Moon (left *svara*) through the Sun (right *svara*)[96] one should place (the *Prāṇa*) in the region of the Self (navel region)[97]. Then, a woman can be brought under one's control till his lifetime. This has been described so by men of great penance. [276]

जीवेन गृह्यते जीवो जीवो जीवस्य दीयते ।
जीवस्थाने गतो जीवो बालाजीवातुकारकः ।। २७७ ।।

jīvena gṛhyate jīvo jīvo jīvasya dīyate ।
jīvasthāne gato jīvo bālājīvātukārakaḥ ।। 277।।

The Self is seized by the *Prāṇa*; the *Prāṇa* gives (life) to the Self[98]. In the case of a woman the *Prāṇa* entering the region of the Self (also) nourishes her. [277]

रात्र्यन्तयामवेलायां प्रसुप्ते कामिनीजने ।
ब्रह्मजीवं पिबेद्यस्तु बालाप्राणहरो नरः ।। २७८ ।।

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96. That is one should change the flow of air from left to right.

97. According to *YY* (IV. 18-9ab) and *Ahirbudnīya Samhitā* (XXXII. 8) the *jīvamaṇḍala* is in the navel region.

98. In *Bṛ.Up.* (I.6.3) it is said that *Prāṇa* is immortal.

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rātryantayāmavelāyām prasupte kāminījane ।
brahmajīvam pibedyastu bālāprāṇaharo naraḥ ॥ 278 ॥

In the last quarter of the night, when the woman is sleeping, the person should drink from her *Suṣumnā* ((i.e.) he should make the air flow through *Suṣumnā*) then he can control the *Prāṇa* of that woman. [278]

अष्टाक्षरं जपित्वा तु तस्मिन्काले गते सति ।
तत्क्षणं दीयते चन्द्रो मोहमायाति कामिनी ॥ २७९ ॥

aṣṭākṣaram japitvā tu tasminkāle gate sati ।
tatkṣaṇam dīyate candro mohamāyāti kāminī ॥ 279 ॥

Uttering the eight syllabled *mantra* [99] and at the same time, he should make the air flow in the Moon (left) for the woman; then the woman will be deluded. [279]

शयने वा प्रसङ्गे वा युवत्यालिङ्गनेऽपि वा ।
यः सूर्येण पिबेच्चन्द्रं स भवेन्मकरध्वजः ॥ २८० ॥

śayane vā prasaṅge vā yuvatyāliṅgane'pi vā ।
yaḥ sūryeṇa pibeccandram sa bhavenmakaradhvajaḥ ॥ 280 ॥

While sleeping or awake or while being embraced by women, he who makes the air flow in the Sun from the Moon, becomes the cupid. [280]

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99. *Om Namo Nārāyaṇa* is the 8 syllabled *mantra*.

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शिव आलिङ्गचते शक्त्या प्रसङ्गे दक्षिणेऽपि वा ।
तत्क्षणाद्वापयेद्यस्तु मोहयेत्कामिनीशतम् ।। २८१ ।।

śiva āliṅgyate śaktyā prasaṅge dakṣiṇe'pi vā ।
tatkṣaṇāddāpayedyastu mohayetkāminīśatam ।। 281।।

When the air flows in *Suṣumnā*[100] or if he causes it to flow in the right (Sun) during intercourse, he can attract hundreds of women. [281]

नव सप्त त्रयः पञ्च वारान् सङ्गस्तु सूर्यभे ।
चन्द्रे द्वितुर्यषट्कृत्वो वश्या भवति कामिनी ।। २८२ ।।

nava sapta trayaḥ pañca vārān saṅgastu sūryabhe ।
candre dvituryaṣaṭkṛtvo vaśyā bhavati kāminī ।। 282।।

If a person has union with a woman while the Sun is flowing on 9th, 7th, 5th or 3rd days (from the New moon) or while the Moon is flowing on the 2nd, 4th or 6th day , then the woman will become his captive. [282]

सूर्यचन्द्रौ समाकृष्य सर्पाक्रान्त्याऽधरोष्ठयोः ।
महापद्मे मुखं स्पृष्ट्वा वारंवारमिदं चरेत् ।। २८३ ।।

sūryacandrau samākṛṣya sarpākrāntyā'dharoṣṭhayoḥ ।
mahāpadme mukham spṛṣṭvā vāramvāramidam caret ।। 283।।

Drawing the Sun (right) and the Moon through both the (upper and lower) lips like the movement of the serpent, one

100. That is when the *Śiva nāḍī* (Sun *nāḍī*) is in conjunction with *Śakti nāḍī* (Moon *nāḍī*), it represents *Suṣumnā*.

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should touch the aperture of the thousand petalled lotus (situated in the crown) of the head.[101] [283]

आप्राणमिति पद्मश्च यावन्निद्रावशङ्गता ।
पश्चाज्जागर्ति वेलायां चौष्येते गलचक्षुषी ।। २८४ ।।

āprāṇamiti padmaśca yāvannidrāvaśaṅgatā ।
paścājjāgarti velāyām cauṣyete galacakṣuṣī ।। 284 ।।

Until the *Prāṇa* reaches the lotus (*Sahasrara*) (he should continue the same act) until she goes to sleep. Later at the time of her awakening, the neck and eyes should be sucked (kissed) [284].

अनेन विधिना कामी वशयेत्सर्वकामिनीः ।
इदं न वाच्यमन्यस्मिन्नित्याज्ञा पारमेश्वरी ।। २८५।।

anena vidhinā kāmī vaśayetsarvakāminīḥ ।
idam na vācyamanyasminnityājñā pārameśvarī ।। 285 ।।

One should captivate all women. O goddess, this should not be divulged to all; this is my order. [285]

अथ गर्भकरणम्

On Fertilisation

ऋतुकालभवा नारी पञ्चमेऽह्नि यदा भवेत् ।
सूर्याचन्द्रमसोर्योगे सेवनात्पुत्रसम्भः ।। २८६ ।।

101. The word '*Mahāpadma*' refers to the 'great lotus' denoting the *Sahasradala padma* in the crown of the head. The term '*Mahāpadma*' appears in *GS*. II. 36.

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ṛtukālabhavā nārī pañcame'hni yadā bhavet ।
sūryācandramasoryoge sevanātputrasambhaḥ ।। 286 ।।

A man should have intercourse with the women on the fifth day of mensturation and when the *Prāṇa* is flowing in the Sun (for the male) and in the Moon (for the woman). Then they would beget a male child. [286]

शङ्खवल्लीं गवां दुग्धे पृथिव्यापो वहेद् यदा ।
भर्तुरेवं वदेद्वाक्यं गर्भं देहि त्रिभिर्वचः ।। २८७ ।।
ऋतुस्नाता पिबेन्नारी ऋतुदानं तु योजयेत् ।
रूपलावण्यसम्पन्नो नरसिंहः प्रसूयते ।। २८८ ।।

śaṅkhavallīm gavām dugdhe pṛthivyāpo vahed yadā ।
bharturevam vadedvākyam garbham dehi tribhirvacaḥ ।। 287।।
ṛtusnātā pibennārī ṛtudānam tu yojayet ।
rūpalāvaṇyasampanno narasimhaḥ prasūyate ।। 288 ।।

After the menstrual period (fourth day) the women should take bath and drink the cow's milk mixed with Śaṅkhavalli (*Convolvulus microphylllus*), when the Water and Earth elements are flowing. She should ask her husband three times, 'impregnate me'. Then she should have copulation. Through this, she will beget a son endowed with beautiful form and valour like that of a lion. [287-88]

सुषुम्नासूर्यवाहेन ऋतुदानं तु योजयेत् ।
अङ्गहीनः पुमान्यस्तु जायतेऽत्र कुविग्रहः ।। २८९ ।।

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suṣumnāsūryavāhena ṛtudānam tu yojayet ।
aṅgahīnaḥ pumānyastu jāyate'tra kuvigrahaḥ ॥ 289 ॥

Union during the flow of *Suṣumnā* and the Sun would result in the birth of an ugly child with deformity. [289]

विषमाङ्के दिवारात्रौ विषमाङ्के दिनाधिपः ।
चन्द्रनेत्राग्नितत्त्वेषु वन्ध्या पुत्रमवाप्नुयात् ॥ २९० ॥

viṣamāṅke divārātrau viṣamāṅke dinādhipaḥ ।
candranetrāgnitattveṣu vandhyā putramavāpnuyāt ॥ 290॥

On the odd days (after the menstural period) when the *Suṣumnā*[102] flows or the Sun dominates, and when one, two or three elements[103] reign, (the union during this time) enables even a barren woman deliver a (male) child. [290]

ऋत्वारम्भे रविः पुंसां स्त्रीणां चैव सुधाकरः ।
उभयोः सङ्गमे प्राप्तो बन्ध्या पुत्रमवाप्नुयात् ॥ २९१ ॥

ṛtvārambhe raviḥ pumsām strīṇām caiva sudhākaraḥ ।
ubhayoḥ saṅgame prāpto bandhyā putramavāpnuyāt ॥291॥

At the beginning of the menstruation, if the Sun *svara* flows in the man and the Moon *svara* in the woman and the

102 *Divā-rātri* day and night. Here it means *Suṣumnā*, as day and night stand for the Sun (*Piṅgal ā*) and the Moon (*Iḍā*) respectively and their combination refers to *Suṣumnā*. Refer to the commentary *Jyotsnā* on *HYP* (IV. 42).

103. Here Candra (Moon), *Netra* (eye) and *Agni* (Fire) represent the numbers one, two and three respectively, according to *Bhūta Saṅkhyā*. Alternately, it may refer to the Earth, Water and Fire elements, (i.e.), these are the first three elements.

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union between them takes place, even the barren women begets a son. [291]

ऋत्वारम्भे रविः पुंसां शुक्रान्ते च सुधाकरः ।
अनेन क्रमयोगेन नादत्ते दैवदारुकम् ।। २९२ ।।

ṛtvārambhe raviḥ pumsām śukrānte ca sudhākaraḥ ।
anena kramayogena nādatte daivadārukam ।। 292।।

On the other hand, if the Sun flows in the man at the commencement of the union and the Moon flows at the end, then a worthy child will not be born. [292]

चन्द्रनाडी यदा प्रश्ने गर्भे कन्या तदा भवेत् ।
सूर्यो भवेत्तदा पुत्रो द्वयोर्गर्भो विहन्यते ।। २९३ ।।

candranāḍī yadā praśne garbhe kanyā tadā bhavet ।
sūryo bhavettadā putro dvayorgarbho vihanyate ।। 293 ।।

If at the time of question, the Moon is flowing (in the pregnant woman) then the woman will deliver a female child; and if the Sun is flowing a male child would be born. If *Suṣumnā* is flowing (i.e., the air is flowing in both the *nāḍis*), then there will be abortion. [293]

पृथ्व्यां पुत्री जले पुत्रः कन्यका तु प्रभञ्जने ।
तेजसि गर्भपातः स्यान्नभस्यपि नपुंसकः ।। २९४ ।।

pṛthvyām putrī jale putraḥ kanyakā tu prabhañjane ।
tejasi garbhapātaḥ syānnabhasyapi napumsakaḥ ।। 294 ।।

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If the Earth element flows at the time of question, then a daughter would be born (to the pregnant woman), if it is Water element, a son; if it is Air element, again it is a daughter; if it is Fire element, then there would be abortion and if the Space element is dominant, then a eunuch would be born. [294]

चन्द्रे स्त्री पुरुषः सूर्ये मध्यमार्गे नपुंसकः ।
गर्भप्रश्ने यदा दूतः पूर्णः पुत्रः प्रजायते ।। २९५।।

candre strī puruṣaḥ sūrye madhyamārge napumsakaḥ।
garbhapraśne yadā dūtaḥ pūrṇaḥ putraḥ prajāyate ।। 295 ।।

If the Moon is flowing in the pregnant woman, a girl child would be born to her; if it is Sun, then a male child and a eunuch would be born if the flow is in *Suṣumnā*. If the *Suṣumnā* is flowing in the messenger at the time of asking question, then a male child would be born. [295]

शुन्ये शून्यं युगे युग्मं गर्भपातश्च सङ्क्रमे ।
तत्त्ववित्स विजानीयात्कथितं तत्तु सुन्दरि ।। २९६ ।।

śunye śūnyam yuge yugmam garbhapātaśca saṅkrame ।
tattvavitsa vijānīyātkathitam tattu sundari ।। 296 ।।

O Beautiful woman, it has been said that if the *Suṣumnā* flows (in the pregnant woman), there would not be birth of a child; if both the *svaras* are flowing, then there would be birth

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of twins; if the flow alternates[104] then there would be miscarriage. The wise should know this. [296]

गर्भाधानं मारुते स्याच्च दुःखी
निक्षु ख्यातो वारुणे सौख्ययुक्तः ।
गर्भस्रावः स्वल्पजीवश्च वह्नौ
भोगी भव्यः पार्थिवेनार्थयुक्तः ॥ २९७ ॥

garbhādhānam mārute syācca duḥkhī
dikṣu khyāto vāruṇe saukhyayuktaḥ ।
garbhasrāvaḥ svalpajīvaśca vahnau
bhogī bhavyaḥ pārthivenārthayuktaḥ ॥ 297 ॥

If the conception takes place when the Air element dominates, the child born would be miserable; if Water element dominates, the child born would be well-known in all quarters and endowed with prosperity; if the Fire element dominates, there would be miscarriage or the child born would be short-lived; if the Earth element dominates then the child born would be handsome and would be enjoyer of pleasure. [297]

धनवान्सौख्ययुक्तश्च भोगवानर्थसंस्थितिः ।
स्यान्नित्यं वारुणे तत्त्वे व्योम्नि गर्भो विनश्यति ॥ २९८ ॥

dhanavānsaukhyayuktaśca bhogavānarthasamsthitiḥ ।
syānnityam vāruṇe tattve vyomni garbho vinaśyati ॥ 298 ॥

104 That is, in the place of Moon, Sun is flowing or *viceversa.*

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The child born would be wealthy and prosperous, if the Water element dominates (during conception). If Space element dominates, then there would be abortion. [298]

माहेन्द्रे सुसुतोत्पत्तिर्वारुणे दुहिता भवेत् ।
शेषेषु गर्भहानिः स्याज्जातमात्रस्य वा मृतिः ।। २९९ ।।

māhendre susutotpattirvāruṇe duhitā bhavet ।
śeṣeṣu garbhahāniḥ syājjātamātrasya vā mṛtiḥ ।। 299 ।।

The conception during the dominance of Earth element results in the birth of a good child; if it is in Water element, it results in a female child; if other elements dominate, then there would be miscarriage or immediate death of the child after birth. [299]

रविमध्यगतश्चन्द्रश्चन्द्रमध्यगतो रविः ।
ज्ञातव्यं गुरुतः शीघ्रं न वेदशास्त्रकोटिभिः ।। ३०० ।।

ravimadhyagataścandraścandramadhyagato raviḥ ।
jñātavyam gurutaḥ śīghram na vedaśāstrakoṭibhiḥ ।।300।।

The flow (of *Prāṇa*) in the Moon while Sun is flowing and *vice-versa* [105] should be learnt only from a competent preceptor and cannot be known through the study of innumerable sacred texts. [300]

105. The technique of altering the flow of air from Moon to Sun and *vice-versa* is intended here.

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अथ संवत्सरफलम्

On Annual Outcomes

चैत्रशुक्लप्रतिपदि प्रातस्तत्त्वविभेदतः ।
पश्येद्विचक्षणो योगी दक्षिणे चोत्तरायणे ।। ३०१ ।।

caitraśuklapratipadi prātastattvavibhedataḥ ।
paśyedvicakṣaṇo yogī dakṣiṇe cottarāyaṇe ।। 301।।

In the first day of *Śuklapakṣa* of Caitra month[106], in the early morning, the wise Yogin should observe the fluctuation of (air in the) elements and the transition (of the air) during both *Dakṣināyana* and *Uttarāyaṇa* (the whole year) [107]. [301]

चन्द्रोदयस्य वेलायां वहमानोऽत्र तत्त्वतः ।
पृथिव्यापस्तथा वायुः सुभिक्षं सर्वसस्यजम् ।। ३०२ ।।

candrodayasya velāyām vahamāno'tra tattvataḥ ।
pṛthivyāpastathā vāyuḥ subhikṣam sarvasasyajam ।। 302।।

At the time of the rise of the Moon (i.e. when Moon is flowing), if the Earth or Water or Air element is active, then there would be bountiful harvest. [302]

तेजो व्योम्नोर्भयं घोरं दुर्भिक्षं कालतत्त्वतः ।
एवं तत्त्वफलं ज्ञेयं वर्षे मासे दिनेष्वपि ।। ३०३ ।।

106. Being the starting point of the year according to the Hindu calendar.

107. *Dakṣināyaṇa* (Summer solstice) refers to the transit of air from right to left and *Uttarāyaṇa* (Winter solstice) from left to right. *Vide. DU.* IV. 40-2., The KSRI, 2016.

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tejo vyomnorbhayam ghoram durbhikṣam kālatattvataḥ ।
evam tattvaphalam jñeyam varṣe māse dineṣvapi ।। 303 ।।

If the Fire or Space element is predominant (when the Moon is flowing), then there would be fear and terrible famine. In this way the fruit of (flow of air in) each element should be known for the whole year, month and days. [303]

मध्यमा भवति क्रूरा दुष्टा सर्वेषु कर्मसु ।
देशभङ्गमहारोगक्लेशकष्टादिदुःखदा ।। ३०४ ।।

madhyamā bhavati krūrā duṣṭā sarveṣu karmasu ।
deśabhaṅgamahārogakleśakaṣṭādiduḥkhadā ।। 304 ।।

If the flow of air is in *Suṣumnā* then it leads to cruelty and inauspiciousness in all activities. It results in sorrowful events such as calamity in the country, great diseases, afflictions, pains, etc. [304]

मेषसङ्क्रान्तिवेलायां स्वरभेदं विचारयेत् ।
संवत्सरफलं ब्रूयाल्लोकानां तत्त्वचिन्तकः ।। ३०५।।

meṣasaṅkrāntivelāyām svarabhedam vicārayet ।
samvatsaraphalam brūyāllokānām tattvacintakaḥ ।। 305 ।।

The knower of the elements should foretell the results for the whole year for the people by observing the difference in *svaras* during the transit of Sun to the Meṣa *rāśī* (Aries). [305]

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पृथिव्यादिकतत्त्वेन दिनमासाब्दजं फलम् ।
शोभनं च यथा दुष्टं व्योममारुतवह्निभिः ।। ३०६ ।।

pṛthivyādikatattvena dinamāsābdajam phalam ।
śobhanam ca yathā duṣṭam vyomamārutavahnibhiḥ ।। 306 ।।

There would be auspicious result for the day, month or year if the flow starts from the Earth element. It will yield inauspicious result in the case of Space, Air or Fire elements. [306]

सुभिक्षं राष्ट्रवृद्धिः स्याद् बहुसस्या वसुन्धरा ।
बहुवृष्टिस्तथा सौख्यं पृथ्वीतत्त्वं वहेद्यदि ।। ३०७ ।।

subhikṣam rāṣṭravṛddhiḥ syādbahusasyā vasundharā ।
bahuvṛṣṭistathā saukhyam pṛthvītattvam vahedyadi ।। 307 ।।

If the Earth element is active (at the time of Sun entering Aries) there would be prosperity, national growth, the earth will yield bountiful crops; there will be sufficient rainfall and happiness. [307]

अतिवृष्टिः सुभिक्षं स्यादारोग्यं सौख्यमेव च ।
बहुसस्या तथा पृथ्वी अप्तत्त्वं वै वहेद्यदि ।। ३०८ ।।

ativṛṣṭiḥ subhikṣam syādārogyam saukhyameva ca ।
bahusasyā tathā pṛthvī aptattvam vai vahedyadi ।। 308 ।।

If the Water element is flowing (at the time of Sun entering Aries) then there will be excessive rain, prosperity,

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good health, happiness and the earth will yield rich crops. [308]

दुर्भिक्षं राष्ट्रभङ्गः स्यादुत्पत्तिश्च विनश्यति ।
अल्पादल्पतरा वृष्टिरग्नितत्त्वं वहेद्यदि ।। ३०९ ।।

durbhikṣam rāṣṭrabhaṅgaḥ syādutpattiśca vinaśyati ।
alpādalpatarā vṛṣṭiragnitattvam vahedyadi ।। 309 ।।

If the Fire element is flowing (v. 305) then there would be famine and adversity in the country, shortfall in the production and very scanty rainfall. [309]

उत्पातोपद्रवा भीतिरल्पा वृष्टिः स्युरीतयः ।
मेषसङ्क्रान्तिवेलायां वायुतत्त्वं वहेद्यदि ।। ३१० ।।

utpātopadravā bhītiralpā vṛṣṭiḥ syurītayaḥ ।
meṣasaṅkrāntivelāyam vāyutattvam vahedyadi ।। 310।।

If the Space element is flowing when the Sun transits to Aries, then there would be portents of trouble, fear, less rainfall and seasonal calamities[108]. [310]

मेषसङ्क्रान्तिवेलायां व्योमतत्त्वं वहेद्यदि ।
तत्रापि शून्यता ज्ञेया सस्यादीनां सुखस्य च ।। ३११ ।।

meṣasaṅkrāntivelāyām vyomatattvam vahedyadi ।
tatrāpi śūnyatā jñeyā sasyādīnām sukhasya ca ।। 311।।

108. *Īti* are six; *Cf. Mālavikāgnimitra*, V. 50 and *Mahāvīracarita*, VII. 42.

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During the Sun's transit to Aries, if the Space element is flowing then there will be absence of crops and happiness. [311]

पूर्णप्रवेशने श्वासे सस्यं तत्त्वेन सिद्ध्यति ।
सूर्यचन्द्रेऽन्यथाभूते सङ्ग्रहः सर्वसिद्धिदः ।। ३१२ ।।

pūrṇapraveśane śvāse sasyam tattvena siddhyati ।
sūryacandre'nyathābhūte saṅgrahaḥ sarvasiddhidaḥ ।। 312 ।।

If there is full flow of air (in either left or right) during inhalation along with the appropriate elements then there will be sufficient harvest. If there is reversal of the Sun or the Moon[109] then it will yield all good things. [312]

विषमे वह्नितत्त्वं स्याज्जायते केवलं नभः ।
तत्कुर्याद्वस्तुसङ्ग्राहो द्विमासे च महार्घता ।। ३१३ ।।

viṣame vahnitattvam syājjāyate kevalam nabhaḥ ।
tatkuryādvastusaṅgrāho dvimāse ca mahārghatā ।।313।।

When the flow is irregular or in *Suṣumnā* and the Fire element or Space element is rising, then one should start accumulating materials which will become priceless or will have enormous value in two months. [313]

रवौ सङ्क्रमते नाडी चन्द्रमन्ते प्रसर्पिता ।
खानिले वह्नियोगेन रौरवं जगतीतले ।। ३१४ ।।

109. That is, the Sun flowing when Moon should flow and *viceversa.*

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ravau saṅkramate nāḍī candramante prasarpitā ।
khānile vahniyogena rauravam jagatītale ॥ 314 ॥

If the flow of air is in the Sun and ends with flow in the Moon and either the Space, Air (or) Fire element is dominant, then there will be terrible happenings in this world. [314]

On The Prediction of Diseases

महीतत्त्वे स्वरोगश्च जले च जलमातृतः ।
तेजसि खेटवाटीस्था शाकिनो पितृदोषतः ॥ ३१५॥

mahītattve svarogaśca jale ca jalamātṛtaḥ ।
tejasi kheṭavāṭīsthā śākino pitṛdoṣataḥ ॥ 315 ॥

If the Earth element is flowing, then there would be in-born diseases; if Water element is active, water-borne diseases occur and if Fire element is active, then due to curse of ancestors, the Śākhinī[110] in the fields and garden will afflict us. [315]

आदौ शून्यगतो दूतः पश्चात्पूर्णो विशेद्यदि ।
मूर्च्छितोऽपि ध्रुवं जीवेद्यदर्थं परिपृच्छति ॥ ३१६ ॥

ādau śūnyagato dūtaḥ paścātpūrṇo viśedyadi ।
mūrcchito'pi dhruvam jīvedyadartham paripṛcchati ॥ 316 ॥

110. This is said to be a *kṣudra devata*

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If the messenger enters first when the flow of air is in *Suṣumnā*; then the flow becomes full (either left or right nostril); even the patient who has lost consciousness, will survive (and live) to answer whatever is being asked. [316]

यस्मिन्नङ्गे स्थितो जीवस्तत्रस्थः परिपृच्छति ।
तदा जीवति जीवोऽसौ यदि रोगैरुपद्रुतः ।। ३१७ ।।

yasminnaṅge sthito jīvastatrasthaḥ paripṛcchati ।
tadā jīvati jīvo'sau yadi rogairupadrutaḥ ।। 317 ।।

If he (messenger) asks the question by remaining in that side corresponding to the flow of air, then even if he is afflicted by diseases he would survive. [317]

दक्षिणेन यदा वायुर्दूतो रौद्राक्षरो वदेत् ।
तदा जीवति जीवोऽसौ चन्द्रे समफलं भवेत् ।। ३१८ ।।

dakṣiṇena yadā vāyurdūto raudrākṣaro vadet ।
tadā jīvati jīvo'sau candre samaphalam bhavet ।। 318 ।।

If the messenger utters harsh words when the air is flowing in the right (the Sun), then also he would survive. Even if the air is flowing in the Moon (left), the same will occur. [318]

जीवाकारं च वा धृत्वा जीवाकारं विलोक्य च ।
जीवस्थोऽजीवितप्रश्ने तस्य स्याज्जीवितं फलम् ।। ३१९ ।।

jīvākāram ca vā dhṛtvā jīvākāram vilokya ca ।
jīvastho'jīvitapraśne tasya syājjīvitam phalam ।। 319 ।।

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By holding the picture of a person or looking at him , if the question is asked by a living person about the non-living one, then his (the living person) life will become fruitful. [319]

वामचारे तथा दक्षप्रवेशे यत्र वाहने ।
तत्रस्थः पृच्छते दूतस्तस्य सिद्धिर्न संशयः।। ३२० ।।

vāmacāre tathā dakṣapraveśe yatra vāhane ।
tatrasthaḥ pṛcchate dūtastasya siddhirna samśayaḥ ।। 320।।

If the air is flowing in the left or the right, the messenger remains in the corresponding side and asks question then he will without doubt get what he wants. [320]

प्रश्ने चाधः स्थितो जीवो नूनं जीवो हि जीवति ।
ऊर्ध्वचारस्थितो जीवो जीवो याति यमालयम् ।। ३२१ ।।

praśne cādhaḥ sthito jīvo nūnam jīvo hi jīvati ।
ūrdhvacārasthito jīvo jīvo yāti yamālayam ।। 321।।

If the question is asked by a person by remaining below, he (the patient) will survive surely; if he asks the question remaining above, the person (the patient) enters the abode of death[111]. [321]

विपरीताक्षरप्रश्ने रिक्तायां पृच्छको यदि ।
विपर्ययं च विज्ञेयं विषमस्योदये सति ।। ३२२ ।।

111. It can also be intrepreted as: If the question is asked when the flow of air is downwards, then that person would live. But if it flows upwards then the person would enter the abode of death.

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viparītākṣaraprașne riktāyām pṛcchako yadi ।
viparyayam ca vijñeyam viṣamasyodaye sati ॥ 322॥

If the air is flowing in *Suṣumnā* for the questioner, who asks a question with odd number of syllables and if the rise of the *Prāṇa* is in *Suṣumnā* (for the other person), then it should be known that the result will be opposite. [322]

चन्द्रस्थाने स्थितो जीवः सूर्यस्थाने तु पृच्छकः ।
तदा प्राणवियुक्तोऽसौ यदि वैद्यशतैर्वृतः ॥ ३२३ ॥

candrasthāne sthito jīvaḥ sūryasthāne tu pṛcchakaḥ ।
tadā prāṇaviyukto'sau yadi vaidyaśatairvṛtaḥ ॥ 323 ॥

If the air is flowing in the Moon (left) of a person and in the Sun (right) of the questioner, then the former would not survive even if he is surrounded by hundreds of physicians. [323]

पिङ्गलायां स्थितो जीवो वामे दूतस्तु पृच्छति ।
तदाऽपि म्रियते रोगी यदि त्राता महेश्वरः ॥ ३२४ ॥

piṅgalāyām sthito jīvo vāme dūtastu pṛcchati ।
tadā'pi mriyate rogī yadi trātā maheśvaraḥ ॥ 324 ॥

If the air is flowing in the *Piṅgalā* (right) of a person and in the left (Moon) of the messenger when he questions then the former, who is sick, would die even if Maheśvara is his protector. [324]

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एकस्य भूतस्य विपर्ययेण रोगाभिभूतिर्भवतीह पुंसाम् ।
तयोर्द्वयोर्बन्धुसुहृद्विपत्तिः पक्षद्वये व्यत्ययतो मृतिः स्यात् ।। ३२५।।

ekasya bhūtasya viparyayeṇa
rogābhibhūtirbhavatīha pumsām ।
tayordvayorbandhusuhṛdvipattiḥ
pakṣadvaye vyatyayato mṛtiḥ syāt ।। 325 ।।

If one element is in adverse position then there will be increase of disease in man. If two elements are adverse, then there will be danger from relations and friends and if this happens in two fornights, then the person will die. [325]

Predictions Regarding Age and Death

मासादौ चैव पक्षादौ वत्सरादौ यथाक्रमम् ।
क्षयकालं परीक्षेत वायुचारवशात्सुधीः ।। ३२६ ।।

māsādau caiva pakṣādau vatsarādau yathākramam ।
kṣayakālam parīkṣeta vāyucāravaśātsudhīḥ ।। 326 ।।

An intellegent person should calculate the period of death, based on the movement of air in the beginning of a month or fortnight or year sequentially. [326]

पञ्चभूतात्मकं दीपं शिवस्नेहेन सिञ्चितम् ।
रक्षयेत्सूर्यवातेन प्राणी जीवः स्थिरो भवेत् ।। ३२७ ।।

pañcabhūtātmakam dīpam śivasnehena siñcitam ।
rakṣayetsūryavātena prāṇī jīvaḥ sthiro bhavet ।। 327 ।।

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A person should make his life stable by protecting the lamp (body) made up of five-elements with Lord Śiva as the oil and by making the air flow in the right *nāḍī* (Sun)[112]. [327]

मारुतं बन्धयित्वा तु सूर्यं बन्धयते यदि ।
अभ्यासाज्जीवते जीवः सूर्यकालेऽपि वञ्चिते ।। ३२८ ।।

mārutam bandhayitvā tu sūryam bandhayate yadi ।
abhyāsājjīvate jīvaḥ sūryakāle'pi vañcite ।। 328 ।।

If a person controls the air and also its flow in the Sun through constant practice he shall live long though affected by the flow of air in the right. [328]

गगनात्स्रावते चन्द्रः कायपद्मानि सिञ्चयेत् ।
कर्मयोगसदाभ्यासैरमरः शशिसंश्रयात् ।। ३२९ ।।

gaganātsrāvate candraḥ kāyapadmāni siñcayet ।
karmayogasadābhyāsairamaraḥ śaśisamśrayāt ।। 329।।

From the sky[113], the moon oozes (the nectar). With that nectar, one should sprinkle the lotuses[114] (*Cakras*) in the body. Those practising this Karma Yoga would become immortal resorting to the Moon. [329]

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112. Here the lamp represents the human body constituted by the five-elements.

113. According to the *Jyotsnā*, commentary on *HYP* (III. 49), the Moon sheds nectar from above the left eyebrow. In Haṭha Yoga texts this is described that the nectar oozing from the Moon falls in the solar region situated in the navel and is consumed by gastric fire. To prevent this, *HYP* advocates the practice of *Khecarī mudrā*.

114. Refers to the six *Cakras* in the human body.

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शशाङ्कं वारयेद्रात्रौ दिवा वार्यो दिवाकरः ।
इत्यभ्यासरतो नित्यं स योगी नात्र संशयः ।। ३३० ।।

śaśāṅkam vārayedrātrau divā vāryo divākaraḥ ।
ityabhyāsarato nityam sa yogī nātra samśayaḥ ।। 330।।

One should prevent the flow in the Moon *nāḍī* during night and the Sun *nāḍī* during the day time. The one who is engaged in this practice, is certainly a Yogin and there is no doubt about it. [330]

अहोरात्रे यदैकत्र वहते यस्य मारुतः ।
तदा तस्य भवेन्मृत्युः सम्पूर्णे वत्सरत्रय[115]।। ३३१ ।।

ahorātre yadaikatra vahate yasya mārutaḥ ।
tadā tasya bhavenmṛtyuḥ sampūrṇe vatsaratraye ।।331।।

If the air flows in the same *nāḍī* throughout a day and a night in a person, then he would die after three years. [331]

अहोरात्रद्वयं यस्य पिङ्गलायां सदागतिः।[116]
तस्य वर्षद्वयं प्रोक्तं जीवितं तत्त्ववेदिभिः ।। ३३२ ।।

ahorātradvayam yasya piṅgalāyām sadāgatiḥ ।
tasya varṣadvayam proktam jīvitam tattvavedibhiḥ ।।332।।

According to the learned (in *Yogaśāstra*), if the air flows in *Piṅgalā* (Sun) in a person, consecutively for two days and two nights then he would die in two years. [332]

115. *cf. HTK*, LVI. 7.

116. *cf. AK.* (I. 61cd): . . . वायुर्मातरिश्वा सदागतिः ।। – where *sadāgatiḥ* means air.

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त्रिरात्रं वहते यस्य वायुरेकपुटे स्थितः ।
तदा संवत्सरायुस्तं प्रवदन्ति मनीषिणः[117]।। ३३३ ।।

trirātram vahate yasya vāyurekapuṭe sthitaḥ ।
tadā samvatsarāyustam pravadanti manīṣiṇaḥ ।। 333 ।।

The wise men (Yogīs) say that a person in whom the air flows in the same nostril for three consecutive nights then he would die in one year. [333]

रात्रौ चन्द्रो दिवा सूर्यो वहेद्यस्य निरन्तरम् ।
जानीयात्तस्य वै मृत्युः षण्मासाभ्यन्तरे भवेत्[118] ।। ३३४ ।।

rātrau candro divā sūryo vahedyasya nirantaram ।
jānīyāttasya vai mṛtyuḥ ṣaṇmāsābhyantare bhavet ।।334।।

A person in whom the air flows in the Moon (*nāḍī*) during night time and in the Sun during day time consistently, then it should be understood that he would die within six months. [334]

लक्ष्यं लक्षितलक्षणेन सलिले भानुर्यदा दृश्यते
क्षीणो दक्षिणपश्चिमोत्तरपुरः षट्त्रिद्विमासैकतः।
मध्यं छिद्रमिदं भवेद्दशदिनं धूमाकुलं तद्दिने
सर्वज्ञैरपि भाषितं मुनिवरैरायुः प्रमाणस्फुटम् ।। ३३५ ।।

lakṣyam lakṣitalakṣaṇena salile bhānuryadā dṛśyate
kṣīṇo dakṣiṇapaścimottarapuraḥ ṣaṭtridvimāsaikataḥ ।

117. *cf. HTK.* LVI. 8.

118. Refer. v. 330.

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madhyam chidramidam bhaveddaśadinam
dhūmākulam taddine
sarvajñairapi bhāṣitam munivarairāyuḥ
pramāṇasphuṭam ||335||

According to the learned, a person who sees the reflection of the Sun in the water partially and not with all its characteristics; in South, then he will die in six months; three months, if in the West; two months, if in the North and one month, if in the East. If he sees the Sun (of reflection) with a hole in the middle, then his life-span is ten days and if he sees it covered by smoke, he will die on the same day. [335]

दूतः कृष्णकषायकृष्णवसनो दन्तक्षतो मुण्डित-
स्तैलाभ्यक्तशरीररज्जुककरो दीनोऽश्रुपूर्णोत्तरः ।
भस्माङ्गारकपालपाशमुसली सूर्यास्तमायाति यः
काली शून्यपदस्थितो गदयुतः कालानलः स्याद्दतः ॥ ३३६ ॥

dūtaḥ kṛṣṇakaṣāyakṛṣṇavasano dantakṣato muṇḍita
stailābhyaktaśarīrarajjukakaro dīno'śrupūrṇottaraḥ ।
bhasmāṅgārakapālapāśamusalī sūryāstamāyāti yaḥ
kālī śūnyapadasthito gadayutaḥ kālānalaḥ syādṛtaḥ ||336||

If the messenger appears like the God of death (Kālānala) black in colour, wearing black or brownish-red robe, with broken teeth, shaven head, body anointed with oil, holding rope in his hand, looking pitiable, with tears in his eyes; body smeared with ashes; holding a skull, noose and pestle

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in his hand; comes after Sunset (before the patient in whom the air is flowing in *Suṣumnā*), then the patient will die. [336]

अकस्माच्चित्तविकृतिरकस्मात्पुरुषोत्तमः ।
अकस्मादिन्द्रियोत्पातः सन्निपाताग्रलक्षणम् ।। ३३७ ।।

akasmāccittavikṛtirakasmātpuruṣottamaḥ ।
akasmādindriyotpātaḥ sannipātāgralakṣaṇam ।। 337 ।।

Sudden mental disturbance, sudden behaviour of noble man and sudden change in the activities of the senses – are the symptoms of derangement (of the mind). [337]

शरीरं शीतलं यस्य प्रकृतिर्विकृता भवेत् ।
तदरिष्टं समासेन व्यासतस्तु निबोध मे ।। ३३८ ।।

śarīram śītalam yasya prakṛtirvikṛtā bhavet ।
tadariṣṭam samāsena vyāsatastu nibodha me ।। 338 ।।

Know it from me, that coldness of one's body, and (drastic) change in one's nature, are in brief, symptoms of disease. [338]

दुष्टशब्देषु रमतेऽशुद्धशब्देषु चाप्यति ।
पश्चात्तापो भवेद्यस्य तस्य मृत्युर्न संशयः।। ३३९ ।।

duṣṭaśabdeṣu ramate'śuddhaśabdeṣu cāpyati ।
paścāttāpo bhavedyasya tasya mṛtyurna samśayaḥ ।।339।।

There is death for him, without doubt, who revels in uttering evil and bad words and repents for it later. [339]

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हुङ्कारः शीतलो यस्य फूत्कारो वह्निसन्निभः।
महावैद्यो भवेद्यस्य तस्य मृत्युर्भवेद् ध्रुवम् ।। ३४० ।।

huṅkāraḥ śītalo yasya phūtkāro vahnisannibhaḥ ।
mahāvaidyo bhavedyasya tasya mṛtyurbhaved dhruvam ।। 340।।

There will be definite death to the person, whose '*humkāra*' is cold and blowing (through mouth) is hot like fire, though he is served by great physicians. [340]

जिह्वां विष्णुपदं ध्रुवं सुरपदं सन्मातृकामण्डल-
मेतान्येवमरुन्धतीममृतगुं शुक्रं ध्रुवं वा क्षणम् ।
एतेष्वेकमपि स्फुटं न पुरुषः पश्येत्पुरः प्रेषितः
सोऽवश्यं विशतीह कालवदनं संवत्सरादूर्ध्वतः ।। ३४१ ।।

jihvām viṣṇupadam dhruvam surapadam sanmātṛkāmaṇḍala
metānyevamarundhatīmamṛtagum śukram dhruvam vā kṣaṇam ।
eteṣvekamapi sphuṭam na puruṣaḥ paśyetpuraḥ preṣitaḥ
so'vaśyam viśatīha kālavadanam samvatsarādūrdh- vataḥ ।। 341।।

The one who does not see even one of the following clearly or for a moment – (his) tongue, sky, Dhruva (pole-star), feet of Devas, the abode of Mātṛkās, Arundhatī, Moon and Śukra (Venus) will definitely enter the abode of death after a year[119]. [341]

अरश्मिबिम्बं सूर्यस्य वह्नेः शीतांशुमालिनः ।
दृष्ट्वैकादशमासायुर्नरश्चोर्ध्वं न जीवति ।। ३४२ ।।

119. See v. 367 for symbolic meaning of some of the words in this verse.

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araśmibimbam sūryasya vahneḥ śītāmśumālinaḥ ।
dṛṣṭvaikādaśamāsāyurnaraścordhvam na jīvati ।। 342।।

One who sees the image of Sun without its rays, fire without effulgence, or Moon without its beams will not live for more than eleven months. [342]

वाप्यां पुरीषमूत्राणि सुवर्णं रजतं तथा ।
प्रत्यक्षमथवा स्वप्ने दशमासान्न जीवति ।। ३४३ ।।

vāpyām purīṣamūtrāṇi suvarṇam rajatam tathā ।
pratyakṣamathavā svapne daśamāsānna jīvati ।। 343 ।।

One who sees either in waking state or in dream, a lake filled with human excreta and urine or gold or silver, will not live for more than ten months. [343]

क्वचित्पश्यति यो दीपं सुवर्णं च कषान्वितम् ।
विरूपाणि च भूतानि नवमासान्न जीवति ।। ३४४ ।।

kvacitpaśyati yo dīpam suvarṇam ca kaṣānvitam ।
virūpāṇi ca bhūtāni navamāsānna jīvati ।। 344 ।।

One who sees sometimes, the lamp or gold with touchstone or beings with deformity, will not live for more than nine months. [344]

स्थूलाङ्गोऽपि कृशः कृशोऽपि सहसा स्थूलत्वमालभ्यते
प्राप्तो वा कनकप्रभां यदि भवेत्क्रूरोऽपि कृष्णच्छविः।
शूरो भीरुस्सुधीरधर्मनिपुणः शान्तो विकारी पुमा–
नित्येवं प्रकृतिः प्रयाति चलनं मासाष्टकं जीवति ।। ३४५ ।।

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sthūlāṅgo'pi kṛśaḥ kṛśo'pi sahasā sthūlatvamālabhyate
prāpto vā kanakaprabhām yadi bhavetkrūro' pi kṛṣṇacchaviḥ।
śūro bhīrussudhīradharmanipuṇaḥ śānto vikārī pumā
nityevam prakṛtiḥ prayāti calanam māsāṣṭkam jīvati ।। 345।।

The one whose nature changes suddenly will live for eight months – the fat becoming thin or thin becoming fat, golden coloured skin becoming black, the cruel and courageous person becoming timid, the intelligent becoming engrossed in *adharma* and the quiet becoming the opposite. [345]

पीडा भवेत्पाणितले च जिह्वामूले तथा स्याद्रुधिरं च कृष्णम् ।
विद्धं न च ग्लायति यत्र दृष्ट्या जीवेन्मनुष्यः स हि सप्तमासम् ।।३४६।।

pīḍā bhavetpāṇitale ca jihvāmūle tathā syādrudhiram
ca kṛṣṇam ।
viddham na ca glāyati yatra dṛṣṭyā jīvenmanuṣyaḥ sa
hi saptamāsam ।।346।।

One whose palms are afflicted with pain, there is blackish blood at the root of the tongue, the vision not affected even if the eyes are covered, would live only for seven months. [346]

मध्याङ्गुलीनां त्रितयं न वक्रं रोगं विना शुष्यति यस्य कण्ठः।
मुहुर्मुहुः प्रश्नवशेन जाड्यात् षड्भिः स मासैः प्रलयं प्रयाति।। ३४७ ।।

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madhyāṅgulīnām tritayam na vakram
rogam vinā śuṣyati yasya kaṇṭhaḥ ।
muhurmuhuḥ praṣnavaśena jāḍyāt
ṣadbhiḥ sa māsaiḥ pralayam prayāti ।।347 ।।

That person whose three middle fingers (index, middle and ring fingers) do not bend, whose throat becomes dry without any disease and who remains silent though being asked questions repeatedly, will die in six months time. [347]

न यस्य स्मरणं[120] किञ्चिद्विद्यते स्तनचर्मणि ।
सोऽवश्यं पञ्चमे मासि स्कन्धारूढो भविष्यति[121] ।। ३४८ ।।

na yasya smaraṇam kiñcidvidyate stanacarmaṇi ।
so'vaśyam pañcame māsi skandhārūḍho bhaviṣyati ।।348।।

The one who does not feel any sensation in the chest-skin will definetly die and leave this world in five months. [348]

यस्य न स्फुरति ज्योतिः पीड्यते नयनद्वयम् ।
मरणं तस्य निर्दिष्टं चतुर्थे मासि निश्चितम्[122] ।। ३४९ ।।

yasya na sphurati jyotiḥ pīḍyate nayanadvayam ।
maraṇam tasya nirdiṣṭam caturthe māsi niścitam।।349।।

One whose eyes do not see the flash of light when pressed (by the fingers) will surely die in four months. [349]

120. स्मरणं means sensitivity here.

121. *cf. VM.* IV. 130.

122. *cf. VM.* IV. 155.

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दन्ताश्च वृषणौ यस्य न किञ्चिदपि पीड्यते ।
तृतीयं मासमावश्यं कालाज्ञायां भवेन्नरः।। ३५० ।।

dantāśca vṛṣaṇau yasya na kiñcidapi pīḍyate ।
tṛtīyam māsamāvaśyam kālājñāyām bhavennaraḥ ।। 350।।

A person whose teeth and testicles do not experience pain (when pressed), will die in three months. [350]

छायापुरुष लक्षणम्

Characteristics of Shadow

कालो दूरस्थितो वापि येनोपायेन लक्ष्यते ।
तं वदामि समासेन यथादिष्टं शिवागमे ।। ३५१ ।।

kālo dūrasthito vāpi yenopāyena lakṣyate ।
tam vadāmi samāsena yathādiṣṭam śivāgame ।। 351।।

I shall tell you in brief the method by which one can predict death even if it is afar, as expounded in Śaiva āgamas. [351]

एकान्तं विजनं गत्वा कृत्वादित्यं च पृष्ठतः ।
निरीक्षयेन्निजच्छायां कण्ठदेशे समाहितः ।। ३५२ ।।

ekāntam vijanam gatvā kṛtvādityam ca pṛṣṭhataḥ ।
nirīṣayennijacchāyām kaṇṭhadeśe samāhitaḥ ।। 352।।

Resorting to solitude in an uninhabited place standing in the opposite direction to the Sun, one should concentrate on one's shadow in his throat. [352]

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ततश्चाकाशमीक्षेत ह्रीं परब्रह्मणे नमः ।
अष्टोत्तरशतं जप्त्वा ततः पश्यति शङ्करम् ।। ३५३ ।।
शुद्धस्फटिकसङ्काशं नानारूपधरं हरम् ।
षण्मासाभ्यासयोगेन भूचराणां पतिर्भवेत् ।।
वर्षद्वयेन तेनाथ कर्ता हर्ता स्वयं प्रभुः ।। ३५४ ।।

tataścākāśamīkṣeta hrīm parabrahmaṇe namaḥ ।
aṣṭottaraśatam japtvā tataḥ paśyati śaṅkaram ।। 353।।
śuddhasphaṭikasaṅkāśam nānārūpadharam haram ।
ṣaṇmāsābhyāsayogena bhūcarāṇām patirbhavet ।।
varṣadvayena tenātha kartā hartā svayam prabhuḥ ।। 354।।

Then one should see (concentrate) at the Space and utter the mantra: '*Hrīm parabrahmaṇe namaḥ*', one hundred and eight times and visualise Lord Śiva, who resembles the pure crystal and holds many forms. One would, after six months of practice become the Lord of all terrestial beings. Continuing it for two years, he would himself be the creator, the destroyer and the Lord. [353-54]

त्रिकालज्ञत्वमाप्नोति परमानन्दमेव च ।
सतताभ्यासयोगेन नास्ति किञ्चित्सुदुर्लभम् ।। ३५५ ।।

trikālajñatvamāpnoti paramānandameva ca ।
satatābhyāsayogena nāsti kiñcitsudurlabham ।। 355।।

By practising this incessantly one obtains the knowledege of the past, present and future and attains the Supreme Bliss. There is nothing impossible for him. [355]

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तद्रूपं कृष्णवर्णं यः पश्यति व्योम्नि निर्मले ।
षण्मासान्मृत्युमाप्नोति स योगी नात्र संशयः ।।३५६ ।।

tadrūpam kṛṣṇavarṇam yaḥ paśyati vyomni nirmale ।
ṣaṇmāsānmṛtyumāpnoti sa yogī nātra samśayaḥ ।। 356।।

The Yogin who sees that form (of Lord Śiva) in black colour in the blemishless space, will definetly die in six months. [356]

पीते व्याधिर्भयं रक्ते नीले हानिं विनिर्दिशेत् ।
नानावर्णेऽथ चेत्तस्मिन्सिद्धश्च गीयते महान् ।। ३५७ ।।

pīte vyādhirbhayam rakte nīle hānim vinirdiśet ।
nānāvarṇe'tha cettasminsiddhaśca gīyate mahān ।।357।।

If the form (of Śiva) is – in yellow colour, it portends disease; in red – affliction by fear; in blue – loss and if in varied colours – praised as a great Siddha. [357]

पदे गुल्फे च जठरे विनाशः क्रमशो भवेत् ।
विनश्यतो यदा बाहू स्वयं तु म्रियते ध्रुवम् [123]।। ३५८ ।।

pade gulphe ca jaṭhare vināśaḥ kramaśo bhavet ।
vinaśyato yadā bāhū svayam tu mriyate dhruvam ।।358।।

If the disappearance of the feet, ankle, stomach and both hands take place in his shadow gradually, then the death of that person is imminent.[358]

123. See *HTK*, LVI. 22, for different view.

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वामबाहुस्तथा भार्या नश्यतेति न संशयः।
दक्षिणे बन्धुनाशो हि मृत्युं मासं विनिर्दिशेत् ।। ३५९ ।।

vāmabāhustathā bhāryā naśyateti na samśayaḥ ।
dakṣiṇe bandhunāśo hi mṛtyum māsam vinirdiśet ।।359।।

If the left hand disappears, then his wife would definetly die; if the right (hand) disappears, his relations would die and in a month's time he himself will die. [359]

अशिरो मासमरणं विना जङ्घे दिनाष्टकम् ।
अष्टाभिः स्कन्धनाशेन छायालोपेन तत्क्षणात् ।। ३६० ।।

aśiro māsamaraṇam vinā jaṅghe dināṣṭakam ।
aṣṭābhiḥ skandhanāśena chāyālopena tatkṣaṇāt ।।360।।

If one does not see the head (in the shadow) death in a month; if the shank and shoulders, in eight days and if (sees) no shadow, he would die that instant. [360]

प्रातः पृष्ठगते रवौ च निमिषाच्छायाङ्गुलिश्चाधरं
दृष्ट्वार्धेन मृतिस्त्वनन्तरमहो छायां नरः पश्यति ।
तत्कर्णांसकरस्यपार्श्वहृदयाभावेक्षणार्धात्स्वयं
दिङ्मूढो हि नरः शिरो विगमतो मासांस्तु षड् जीवति ।।३६१।।

prātaḥ pṛṣṭhagate ravau ca nimiṣācchāyā'ṅguliścādharam
dṛṣṭvārdhena mṛtistvanantaramaho chāyām naraḥ paśyati ।
tatkarṇāmsakarasyapārśvahṛdayābhāvekṣaṇārdhātsvayam
dinmūḍho hi naraḥ śiro vigamato māsāmstu ṣaḍ jīvati ।।361।।

If a man having his back to the Sun in the early morning sees the shadow of his fingers and lower lips for one minute

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or his shadow for half a minute, he would die. If he sees the shadow of his ears, shoulders, hands, side of the heart, loss unaware of direction, does not see his head – would live only for six months. [361]

एकादिषोडशाहानि यदि भानुर्निरन्तरम् ।
वहेद्यस्य च वै मृत्युः शेषाहेन च मासिके ।। ३६२ ।।
सम्पूर्णं वहते सूर्यश्चन्द्रमा नैव दृश्यते ।
पक्षेण जायते मृत्युः कालज्ञेनानुभाषितम् ।। ३६३ ।।

ekādiṣoḍaśāhāni yadi bhānurnirantaram ।
vahedyasya ca vai mṛtyuḥ śeṣāhena ca māsike ।। 362।।
sampūrṇam vahate sūryaścadramā naiva dṛśyate ।
pakṣeṇa jāyate mṛtyuḥ kālajñānenānubhāśitam ।। 363 ।।

It is said by the knowers of Time (astrologers) that, if the air flows in the Sun continuously for first sixteen days, then that person would die within the next fortnight and if the air flows totally in the Sun and does not flow in the Moon at all, then death would occur to him within a fortnight. [362-63]

मूत्रं पुरीषं वायुश्च समकालं प्रवर्तते ।
तदासौ चलितो ज्ञेयो दशाहे म्रियते ध्रुवम्।। ३६४ ।।

mūtram purīṣam vāyuśca samakālam pravartate ।
tadāsau calito jñeyo daśāhe mriyate dhruvam ।। 364 ।।

If the (expulsion of) urine, excreta and intestinal gas occur at the same time in a person, then he should consider that he would die surely in ten days. [364]

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सम्पूर्णं वहते चन्द्रः सूर्यो नैव च दृश्यते ।
मासेन जायते मृत्युः कालज्ञेनानुभाषितम् ।। ३६५ ।।

sampūrṇam vahate candraḥ sūryo naiva ca dṛśyate ।
māsena jāyate mṛtyuḥ kālajñenānubhāṣitamam ।। 365।।

It is said by those who know the Time (astrologers) that if the air flows totally in the Moon alone and not in the Sun at all, he would die in a month. [365]

अरुन्धतीं ध्रुवं चैव विष्णोस्त्रीणि पदानि च ।
आयुर्हीना न पश्यन्ति चतुर्थं मातृमण्डलम् ।। ३६६ ।।
अरुन्धती भवेज्जिह्वा ध्रुवो नासाग्रमेव च ।
भ्रुवौ विष्णुपदं ज्ञेयं तारकं मातृमण्डलम् [124] ।। ३६७ ।।

arundhatīm dhruvam caiva viṣṇostrīṇi padāni ca ।
āyurhīnā na paśyanti caturtham mātṛmaṇḍalam।। 366 ।।
arundhatī bhavejjihvā dhruvo nāsāgrameva ca ।
bhruvau viṣṇupadam jñeyam tārakam mātṛmaṇḍalam ।।367।।

Those who do not see the following, *viz.*, Arundhatī, Dhruva, Viṣṇu's feet and the Mātṛmaṇḍala, would not live for long[125]. By the word Arundhatī, tongue is meant[126]; Dhruva refers to the tip of the nose; the eyebrows represent Viṣṇu's feet and the stars stand for Mātṛmaṇḍala. [366-67]

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124 *cf.* v. 341.

125 It may be noted that they may also mean: Arundhatī is the sixth magnitude star; Dhruva is brighter than Arundhatī; Viṣṇu Pada is the constellation of Orion belt and Mātṛmaṇḍala is the Pleides constellation.

126 In some texts on Haṭha Yoga, Kundalini is referred to as Arundhati. For eg. *HTK*, XLIII. 9.

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नव भ्रुवं सप्त घोषं पञ्च तारां त्रिनासिकाम् ।
जिह्वामेकदिनं प्रोक्तं म्रियते मानवो ध्रुवम् ।। ३६८ ।।

nava bhruvam sapta ghoṣam pañca tārām trināsikām ।
jihvāmekadinam proktam mriyate mānavo dhruvam ।।368।।

It is said that, death would surely occur in nine days to him, who is unable to see the eyebrows; within seven days to him, who is unable to hear any sound; five days if he is unable to see the stars; three days, if he is unable to see the nose and within a day if he cannot see the tongue. [368]

कोणावक्ष्णोरङ्गुलिभ्यां किञ्चित्पीड्य निरीक्षयेत् ।
यदा न दृश्यते बिन्दुर्दशाहेन भवेन्मृतः ।। ३६९ ।।

koṇāvakṣṇoraṅgulibhyām kiñcitpīḍya nirīkṣayet ।
yadā na dṛśyate bindurdaśāhena bhavenmṛtaḥ ।।369।।

One should press the corner of his eyes mildly with his fingers and see. If he does not see the *bindu* (a circle/dot) he would die in ten days. [369]

तीर्थस्नानेन दानेन तपसा सुकृतेन च ।
जपैर्ध्यनिन योगेन जायते कालवञ्चना ।। ३७० ।।

tīrthasnānena dānena tapasā sukṛtena ca ।
japairdhyānena yogena jāyate kālavañcanā ।। 370।।

One can evade (postpone) death by taking bath in sacred places, (by performing) charity, penance, good deeds, *japa*, meditation and practice of Yoga. [370]

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शरीरं नाशयन्त्येते दोषा धातुमलास्तथा ।
समस्तु वायुर्विज्ञेयो बलतेजोविवर्धनः ।। ३७१ ।।

śarīram nāśayantyete doṣā dhātumalāstathā ।
samastu vāyurvijñeyo balatejovivardhanaḥ ।। 371।।

The defects and impurities in the humours (*dhātus*)[127] destroy the body. But the air keeps (the body) in balance and increases strength and vigour. [371]

रक्षणीयस्ततो देहो यतो धर्मादिसाधनम् ।
योगाभ्यासात्समायान्ति साधु याप्यास्तु साध्यताम् ।।
असाध्या जीवितं घ्नन्ति न तत्रास्ति प्रतिक्रिया ।। ३७२ ।।

rakṣaṇīyastato deho yato dharmādisādhanam ।
yogābhyāsātsamāyānti sādhu yāpyāstu sādhyatām ।।
asādhyā jīvitam ghnanti na tatrāsti pratikriyā ।। 372।।

The body has to be protected since it is the (primary) means of *dharma*[128] etc. Those which are to be achieved are well-obtained through Yogic practice. Those things that cannot be achieved will ruin life and there is no remedy to it. [372]

येषां हृदि स्फुरति शाश्वतमद्वितीयं
तेजस्तमोनिवहनाशकरं रहस्यम् ।
तेषामखण्डशशिरम्यसुकान्तिभाजां स्वप्नेऽपि नो
भवति कालभयं नराणाम् ।। ३७३ ।।

127. According to Āyurveda there are seven *dhātus* (humours) in the body, *viz.*, *rasa, rakta, medha, māmsa, asthi, majjā* and *śukra.*

128. *cf. KS.* V. 33: शरिरम् आद्यम् खलु धर्मसाधनम् ।

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yeṣām hṛdi sphurati śāśvatamadvitīyam
tejastamonivahanāśakaram rahasyam ।
teṣāmakhaṇḍśaśiramyasukāntibhājām svapne'pi no
bhavati kālabhayam narāṇām ॥ 373 ॥

Those, who experience the presence of the non-dual, permanent, resplendant (Self), the remover of darkness, hidden secretly in the heart and as pleasant as the brilliance of the Moon, do not have the fear of death even in their dreams.[129] [373]

इडा गङ्गेति विज्ञेया पिङ्गला यमुना नदी ।
मध्ये सरस्वतीं विद्यात्प्रयागादिसमस्तथा ॥ ३७४ ॥

iḍā gaṅgeti vijñeyā piṅgalā yamunā nadī ।
madhye sarasvatīm vidyātprayāgādisamastathā ॥374॥

Iḍā should be known as river Gaṅgā, *Piṅgalā* as Yamunā and in between these two is the river Sarasvatī (*Suṣumnā*) and their union is Prayāg.[130] [374]

आदौ साधनमाख्यातं सद्यः प्रत्ययकारकम् ।
बद्धपद्मासनो योगी बन्धयेदुड्डियानकम् ॥ ३७५ ॥

ādau sādhanamākhyātam sadyaḥ pratyayakārakam ।
baddhapadmāsano yogī bandhayeduḍḍiyānakam ॥375॥

129. This is the popular teachings of the Upaniṣads.

130. *cf. HYP* (III. 10), *HR* (IV. 39cd-40ab); *HSC* (GOML R3239, p. 2, v. 38).

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In the beginning, the practice that is described gives confidence. Adapting the Baddha Padmāsana posture the Yogi should practise Uḍḍiyāṇa bandha.[131] [375]

पूरकः कुम्भकश्चैव रेचकश्च तृतीयकः ।
ज्ञातव्यो योगिभिर्नित्यं देहसंशुद्धिहेतवे ।। ३७६ ।।

pūrakaḥ kumbhakaścaiva recakaśca tṛtīyakaḥ ।
jñātavyo yogibhirnityam dehasamśuddhihetave ।। 376 ।।

For the purification of the body these three should be known by the Yogins *viz., Pūraka* (inhalation), *Kumbhaka* (retention) and *Recaka* (exhalation).[132] [376]

पूरकः कुरुते वृद्धिं धातुसाम्यं तथैव च ।
कुम्भके स्तम्भनं कुर्याज्जीवरक्षाविवर्धनम् ।। ३७७ ।।
रेचको हरते पापं कुर्याद्योगपदं व्रजेत् ।
पश्चात्सङ्ग्रामवत्तिष्ठेल्लयबन्धं च कारयेत् ।। ३७८ ।।

pūrakaḥ kurute vṛddhim dhātusāmyam tathaiva ca ।
kumbhake stambhanam kuryājjīvarakṣāvivardhanam ।।377।।
recako harate pāpam kuryādyogapadam vrajet ।
paścātsaṅgrāmavattiṣṭhellayabandham ca kārayet ।।378।।

Pūraka (inhalation) increases and nourishes the *dhātus*. In *Kumbhaka* (retention) one should then retain (air/*Prāṇa*)

131. The practice of Baddha Padmāsana and Uḍḍiyāṇa-bandha has not been described in this text. These have been explained in popular Haṭha Yoga texts like *HYP* and *HR*.

132. Accoding to *YY* (VI. 2) these three constitute *Prāṇāyāma*.

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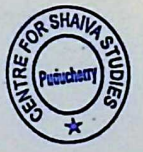
which increases the life span. *Recaka* (exhalation) removes all the demerits. Therefore one should practise Yoga. Then one should remain as if in the battle (firm and steadfast) and thereby prevent death. [377-78]

कुम्भयेत्सहजं वायुं यथाशक्ति प्रकल्पयेत् ।
रेचयेच्चन्द्रमार्गेण सूर्येणापूरयेत्सुधीः।। ३७९ ।।

kumbhayetsahajam vāyum yathāśakti prakalpayet ।
recayeccandramārgeṇa sūryeṇāpūrayetsudhīḥ ।। 379।।

The wise man should retain the air as much as possible in a natural way; he should exhale through the left nostril and inhale through the right. [379]



चन्द्रं पिबति सूर्यश्च सूर्यं पिबति चन्द्रमाः ।
अन्योन्यकालभावेन जीवेदाचन्द्रतारकम् ।। ३८० ।।

candram pibati sūryaśca sūryam pibati candramāḥ ।
anyonyakālabhāvena jīvedācandratārakam ।। 380।।

When the Moon (left) consumes (the air in) the Sun (right) and the Sun consumes (the air in) the Moon in their respective time, one may live as long as the moon and stars exist [133]. [380]

स्वीयाङ्गे वहते नाडी तन्नाडीरोधनं कुरु ।
मुखबन्धममुश्चन्वै पवनं जायते युवा ।। ३८१ ।।

133. That is, the flow of air in Suṣumnā is indicated here.

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svīyāṅge vahate nāḍī tannāḍīrodhanam kuru ।
mukhabandhamamuñcanvai pavanam jāyate yuvā ।। 381।।

One should stop the flow of that particular *nāḍī* (left or right) in which the air is flowing and also the corresponding nostril. The Yogi who practises this becomes young. [381]

मुखनासाक्षिकर्णान्तानङ्गुलीभिर्निरोधयेत् ।
तत्त्वोदयमिति ज्ञेयं षण्मुखीकरणं प्रियम् ।। ३८२ ।।

mukhanāsākṣikarṇāntānaṅgulībhirnirodhayet ।
tattvodayamiti jñeyam ṣaṇmukhīkaraṇam priyam ।।382।।

One should close his mouth, nose, eyes and ears by his fingers. This process of Saṇmukhī karaṇa[134] is known as *Tattvodaya* and is pleasing. [382]

तस्य रूपं गतिः स्वादो मण्डलं लक्षणं त्विदम् ।
स वेत्ति मानवो लोके संसर्गादपि मार्गवित् ।। ३८३ ।।

tasya rūpam gatiḥ svādo maṇḍalam lakṣaṇam tvidam ।
sa vetti mānavo loke samsargādapi mārgavit ।।383 ।।

By mere association of this path (Saṇmukhī mudrā) any person in this mortal world knows his form, movement, taste, region and characteristics. [383]

निराशो निष्कलो योगी न किञ्चिदपि चिन्तयेत् ।
वासनामुन्मनां कृत्वा कालं जयति लीलया ।। ३८४ ।।

134. *cf. HYP.* IV. 68.

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स्वस्थाने तु समासीनो निद्रां चाहारमल्पकम् ।
चिन्तयेत्परमात्मानं यो वेद स भविष्यति ।। ३९५।।

svasthāne tu samāsīno nidrām cāhāramalpakam ।
cintayetparamātmānam yo veda sa bhaviṣyati ।। 395 ।।

The one who, remains (firm) in the *āsana*, has little food and (moderate) sleep, meditates on the Supreme Lord and realises Him, shall exist (always). [395]

।। समाप्तश्चायं ग्रन्थः ।।

।। The Text ends here ।।

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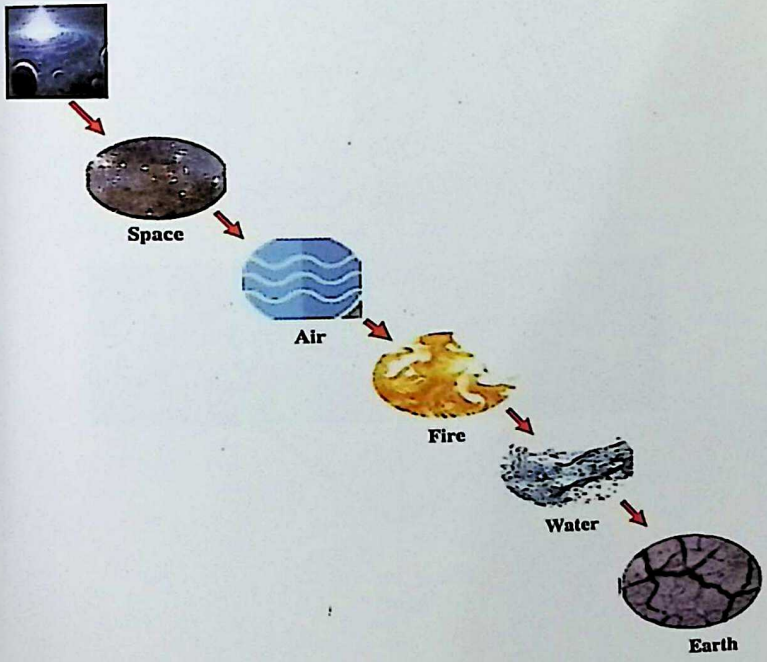
ILLUSTRATIONS

निरञ्जनो निराकार एको देवो महेश्वरः ।
तस्मादाकाशमुत्पन्नमाकाशाद् वायुसम्भवः ।। ६ ।।
वायोस्तेजस्ततश्चापस्ततः पृथ्वीसमुद्भवः ।
एतानि पञ्च तत्त्वानि विस्तीर्णानि च पञ्चधा ।। ७ ।।

The Supreme God is one, blemishless and without form; from Him the Space (*ākāśa*) was born, from the Space, Air (*vāyu*) came into existence. From Air, Fire (*agni*); from it, the Water (*āpaḥ*) and from that, the Earth (*pṛthvi*) came into existence. These are the five Elements and they expand five-fold. [6-7]



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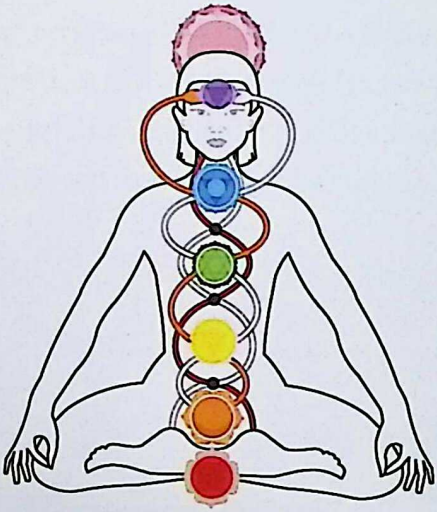
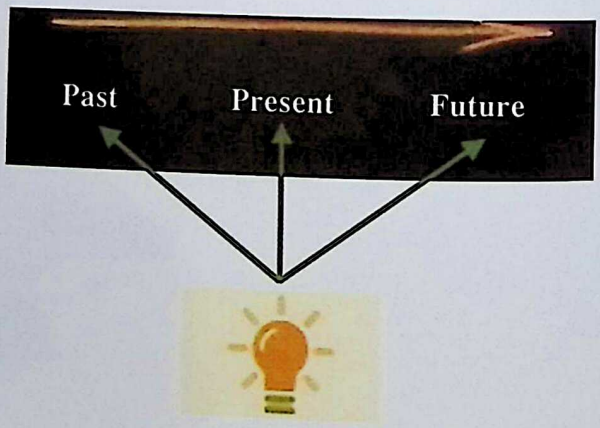
अथ स्वरं प्रवक्ष्यामि शरीरस्थस्वरोदयम् ।
हंसचारस्वरूपेण भवेज्ज्ञानं त्रिकालजम् ।। १० ।।

Now I shall expound the *svara* and the *svarodaya* (origin of *svara*) in the body. It moves in the form of *Hamsa* (swan), the knowledge of which reveals the past, present and future. [10]





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GLORY OF *SVARA*

स्वरेण गम्यते देशो भोज्यं स्वरबले तथा ।
लघु दीर्घं स्वरबले मलं चैव निवारयेत् ।। २४ ।।

Travel to the destination becomes easier when the flow of *svara* is strong. Food is acquired on the strength of *svara*. By the strength of *svara* one can get rid of impurities – urine and faeces. [24]

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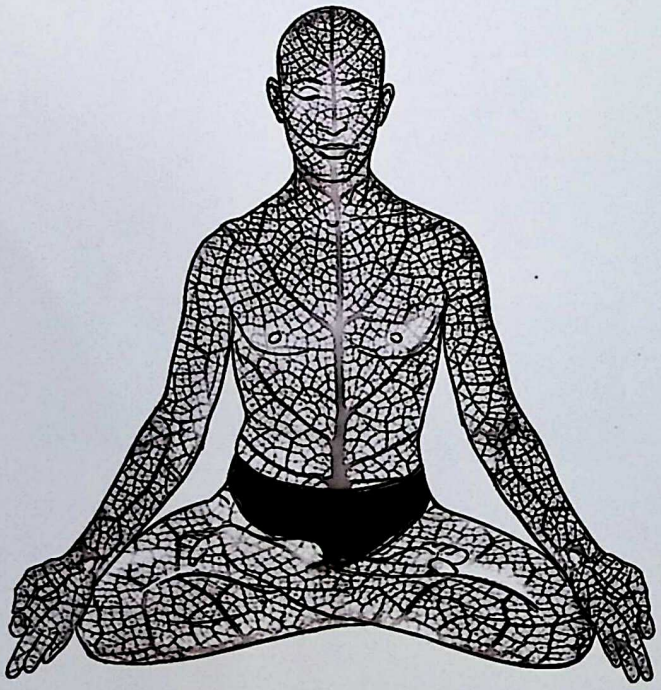
ABOUT THE *NĀḌIS*

देहमध्ये स्थिता नाड्यो बहुरूपाः सुविस्तराः ।
ज्ञातव्याश्च बुधैर्नित्यं स्वदेहज्ञानहेतवः ।। ३१ ।।

नाभिस्थानगकन्दोर्ध्वमङ्कुरा इव निर्गताः ।
द्विसप्ततिसहस्राणि देहमध्ये व्यवस्थिताः ।। ३२ ।।

The *nāḍīs* reside (originate) from the centre of the body. They are of different forms and extend to a vast region (in the body). These (*nāḍīs*) originate like the sprout from the *kanda* situated in the navel. There are seventy two thousand *nāḍīs* (pervading) in the body. [31-2]



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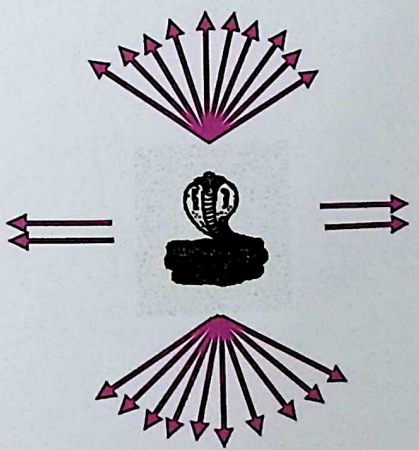
नाडीस्था कुण्डलीशक्तिर्भुजङ्गाकारशायिनी।
ततो दशोर्ध्वगा नाड्यो दशैवाधःप्रतिष्ठिताः ।। ३३ ।।
द्वे द्वे तिर्यग्गते नाड्यौ चतुर्विंशतिसङ्ख्यया ।
प्रधाना दश नाड्यस्तु दश वायुप्रवाहकाः ।। ३४ ।।
तिर्यगूर्ध्वास्तथा नाड्यो वायुदेहसमन्विताः ।
चक्रवत्संस्थिता देहे सर्वाः प्राणसमाश्रिताः ।। ३५ ।।

The *Kuṇḍalinī* lies in the form of a serpent in the *nāḍī* (in the centre of the body). From there ten *nāḍīs* go upwards and ten go downwards.

Two *nāḍīs* go horizontally (on either side); thus there are twenty-four *nāḍīs*. Among them ten prime *nāḍīs* carry ten types of air.

These *nāḍīs* in the form of a wheel in the body and are dependant on *prāṇa* (vital air).



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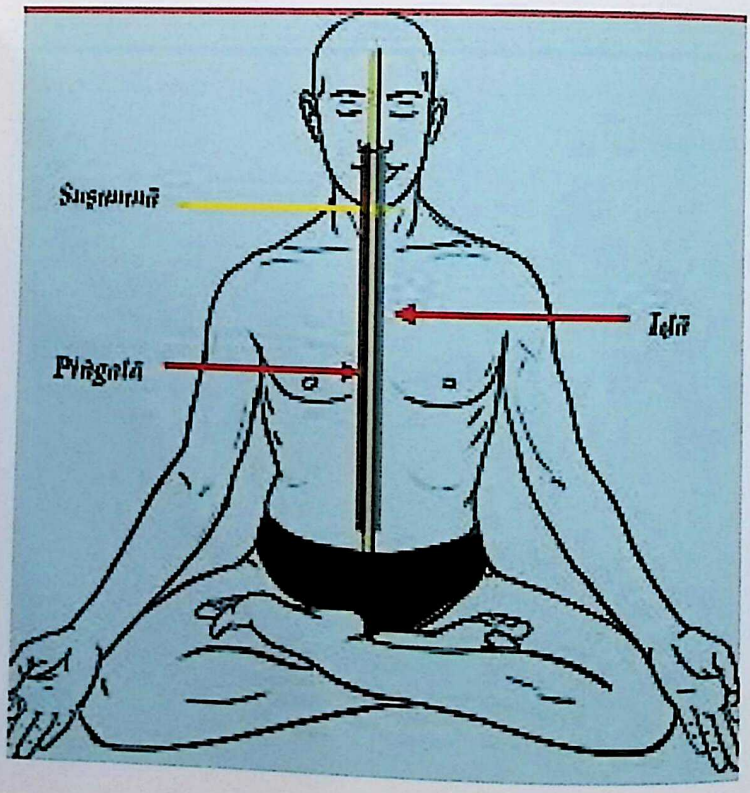
PLACEMENT OF THE *NĀḌIS*

तासां मध्ये दश श्रेष्ठा दशानां तिस्र उत्तमाः ।
इडा च पिङ्गला चैव सुषुम्ना च तृतीयका ।। ३६ ।।

पिङ्गलेडा सुषुम्ना च प्राणमार्गे समाश्रिताः ।

Among them, ten are superior and even among these ten, three are the best *viz., Iḍā, Piṅgalā* and *Suṣumnā.* [36]

Piṅgalā, Iḍā and *Suṣumnā* are situated on the path of the *Prāṇa.* [41ab]



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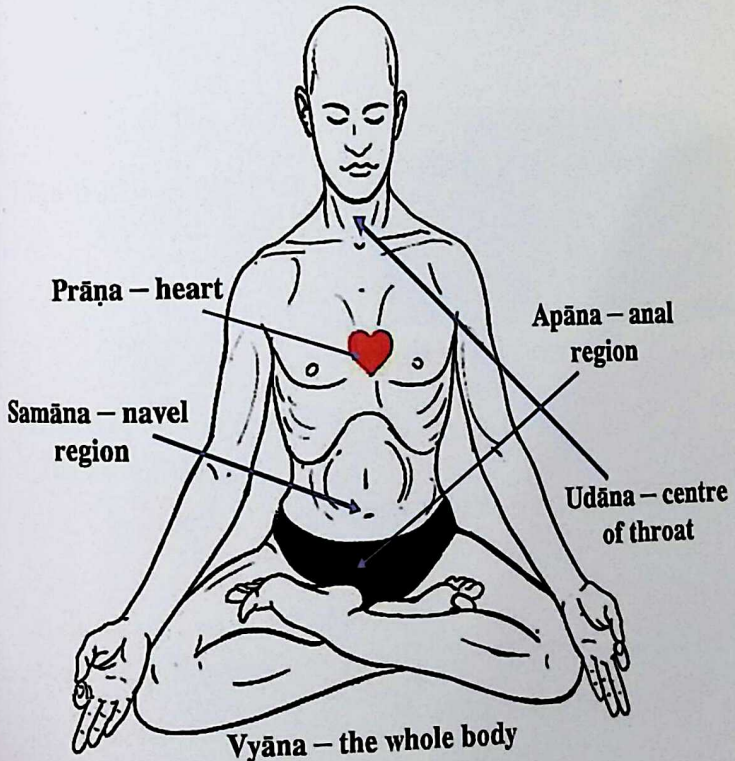
REGION OF FIVE MAIN *VĀYUS*

हृदि प्राणो वसेन्नित्यमपानो गुदमण्डले।। ४३ ।।

समानो नाभिदेशे तु उदानः कण्ठमध्यगः ।
व्यानो व्यापी शरीरेषु प्रधाना दश वायवः ।। ४४ ।।



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FUNCTIONS OF THE OTHER FIVE *VĀYUS*

उद्गारे नाग आख्यातः कूर्म उन्मीलने स्मृतः ।
कृकलः क्षुतकृज्ज्ञेयो देवदत्तो विजृम्भणे ।। ४६ ।।

न जहाति मृतं वापि सर्वव्यापी धनञ्जयः ।
एते नाडीषु सर्वासु भ्रमन्ते जीवरूपिणः ।। ४७।।

Nāga – **Vomitting**

Kūrma – **Winking of eye**

Kṛkala – **Sneezing**

Devadatta – **Yawning**

Dhanañjaya – **does not leave the corpse**

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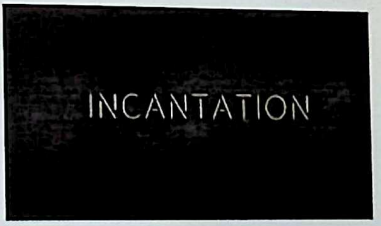
THINGS TO AVOID WHEN *SUṢUMNĀ* FLOWS

व्यवहारे खलोच्चाटे द्वेषविद्यादिवश्चके ।
कुपितस्स्वामिचोराद्ये पूर्णस्थाः स्युर्भयङ्कराः।। ९७।।

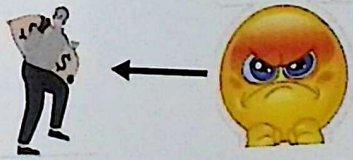
Worldly Actions

Incantations against wicked



Treacherous acts of those who hate

Stealing from a furious master



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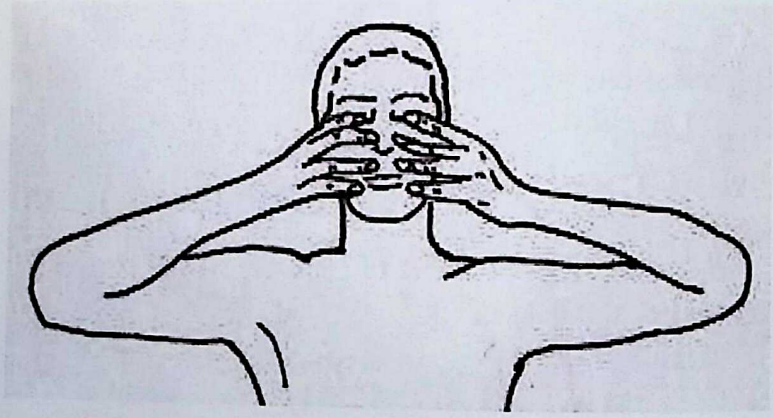
DESCRIPTION OF *SAṆMUKHI MUDRA*

श्रुत्योरङ्गुष्ठकौ मध्याङ्गुल्यौ नासापुटद्वये ।
वदनप्रान्तके चान्याङ्गुलीर्दद्याच्च नेत्रयोः ।। १५० ।।

One should keep both the thumbs in the ears, the middle fingers in both the nostrils, the other fingers (ring fingers) in the mouth, two fingers (the index fingers) in the eyes. [150]



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COLOUR OF ELEMENTS

अस्यान्तस्तु पृथिव्यादितत्त्वज्ञानं भवेत्क्रमात् ।
पीतश्वेतारुणश्यामैर्बिन्दुभिर्निरुपाधिकम् ।। १५१ ।।

Earth is Yellow

Water is White

Fire is Red

Air is Black

Space is a dot

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SHAPE OF ELEMENTS

चतुरस्रं चार्धचन्द्रं त्रिकोणं वर्तुलं स्मृतम् ।
बिन्दुभिस्तु नभो ज्ञेयमाकारैस्तत्त्वलक्षणम् ।। १५३ ।।

Earth is Square

Water is Half-moon

Fire is Triangle

Air is Circle

Space is a dot

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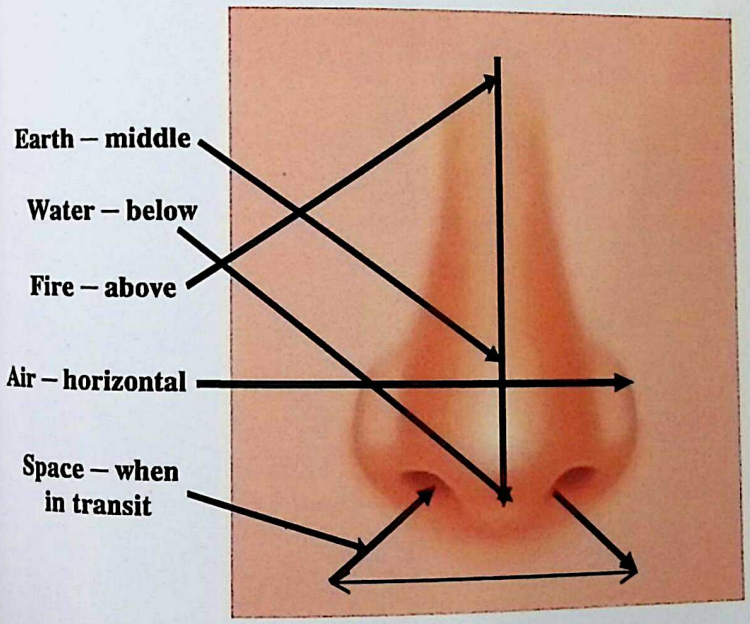
FLOW OF AIR ACCORDING TO ELEMENTS

मध्ये पृथ्वी ह्यधश्चापश्चोर्ध्वं वहति चानलः ।
तिर्यग्वायुप्रवाहश्च नभो वहति सङ्क्रमे ।। १५४ ।।

If the flow of air is through the middle (of the nostril), then it is Earth (element), when it is below, it is Water; when above it is Fire; when spread horizontally, it is Air and when it transists, it is Space. [154]



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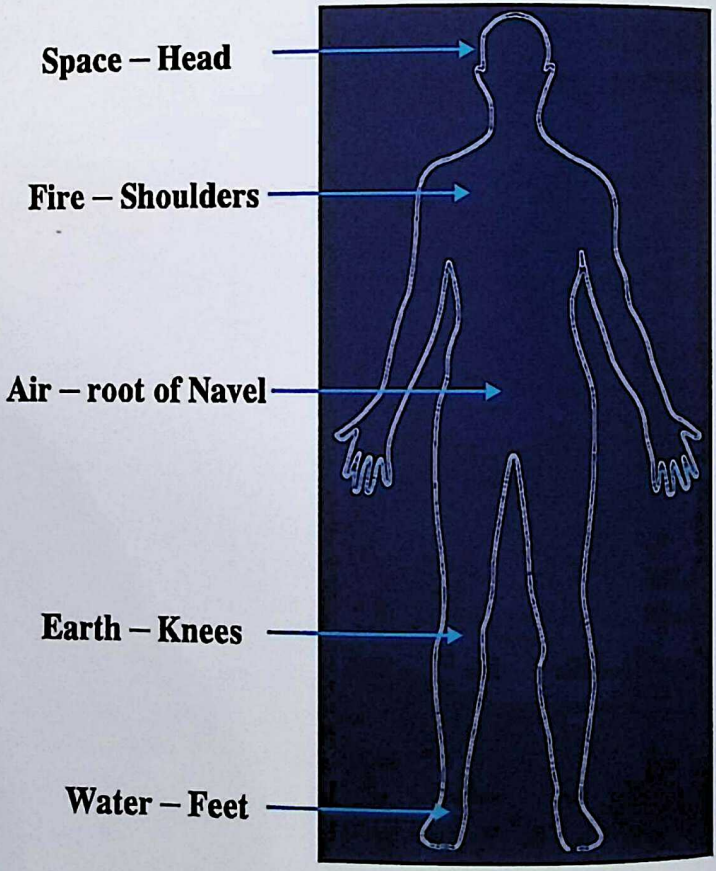
LOCATION OF THE *TATTVAS*

स्कन्धद्वये स्थितो वह्निर्नाभिमूले प्रभञ्जनः ।
जानुदेशे क्षितिस्तोयं पादान्ते मस्तके नभः ।। १५६ ।।



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AIR FLOWING THROUGH EARTH ELEMENT

पीतः शनैर्मध्यवाही हनुर्यावदुरुध्वनिः ।
कवोष्णः पार्थिवो वायुः स्थिरकार्यप्रसाधकः ।। १६४ ।।

पीतवर्णं चतुष्कोणं मधुरं मध्यमाश्रितम् ।
भोगदं पार्थिवं तत्त्वं प्रवाहे द्वादशाङ्गुलम् ।। १६९ ।।

Yellow, square, 12 *aṅgulas*
Moves slowly in the middle

Produces heavy sound upto the chin

Lukewarm

Sweet taste

Achieves results for stable works

Bestows enjoyment

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AIR FLOWING THROUGH WATER ELEMENT

अधोवाही गुरुध्वानः शीघ्रगः शीतलः स्थितः ।
यः षोडशाङ्गुलो वायुः स आपः शुभकर्मकृत् ।। १६५।।

श्वेतमर्धेन्दुसङ्काशं स्वादुकाषायमार्द्रकम् ।
लाभकृद्वारुणं तत्त्वं प्रवाहे षोडशाङ्गुलम् ।। १७० ।।

White, Half-moon shaped

Flows down swiftly with heavy sound

Cool and wet

Astringent

Conducive to auspicious deeds

Yields profit

Flows upto 16 *aṅgulas*

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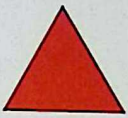
AIR FLOWING THROUGH FIRE ELEMENT

आवर्त्तगश्चात्युष्णश्च शोणाभश्चतुरङ्गुलः ।
ऊर्ध्वं वाही च यः क्रूरःकर्मकारी स तैजसः ।। १६६ ।।

रक्तं त्रिकोणं तीक्ष्णं स्यादूर्ध्वभागप्रवाहकम् ।
दीप्तं च तैजसं तत्त्वं प्रवाहे चतुरङ्गुलम् ।। १७१ ।।

Red, Triangular shaped



Flows upward 4 *aṅgulas*

Very hot and bright

Pungent taste

Helps in performance of dangerous acts

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AIR FLOWING THROUGH AIR ELEMENT

अधोवाही गुरुध्वानः शीघ्रगः शीतलः स्थितः ।
यः षोडशाङ्गुलो वायुः स आपः शुभकर्मकृत् ।। १६५।।

श्वेतमर्धेन्दुसङ्काशं स्वादुकाषायमार्द्रकम् ।
लाभकृद्वारुणं तत्त्वं प्रवाहे षोडशाङ्गुलम् ।। १७० ।।

Black, Circular shaped

Both hot and cold

Flows horizontally; unstable; 8 *aṅgulas*

Sour taste

Helps in acts involving movement

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TYPE OF OUTCOMES WHEN ELEMENTS FLOW

पृथ्वीजले शुभे तत्त्वे तेजो मिश्रफलोदयम् ।
हानिमृत्युकरौ पुंसामशुभौ व्योममारुतौ ।। १७४ ।।

Earth

&

Water

elements are auspicious

Fire

element gives mixed result

Air

&

Space

elements are inauspicious

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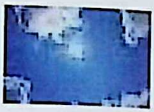
लाभः पृथ्वी कृतोऽह्नि स्यान्निशायां लाभकृज्जलम् ।
वह्नौ मृत्युः क्षयो वायुर्नभः स्थानन्दहेत्कचित् ।। १७७ ।।

Earth

is beneficial during daytime



Water

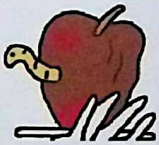
is beneficial during night

Fire

causes death

Air

causes decay



Space

element burns/destroys

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OUTCOMES WHEN ELEMENTS DOMINATE

आयाति वारुणे तत्त्वे शत्रुरस्ति शुभः क्षितौ ।
प्रयाति वायुतोऽन्यत्र हानिमृत्यू नभोऽनले ।। १७९ ।।

Water

dominates – enemy will come

Earth

dominates – auspicious

Air

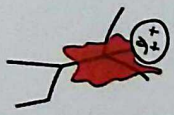
dominates – one goes elsewhere (travels)

Fire

dominates – loss will occur

Space

dominates – will be death



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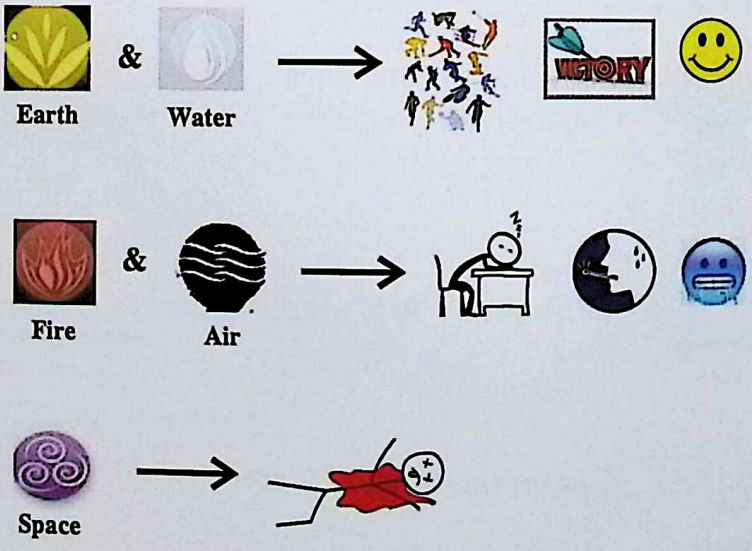
तुष्टिः पुष्टी रतिः क्रीडा जयहर्षो धराजले ।
तेजवाय्वोश्च सुक्षीप्तज्वरकम्पः प्रवासिनः ।। १८८ ।।
गतायुर्मृत्युराकाशो तत्त्वस्थाने प्रकीर्तितः ।

For one who has gone out will experience contentment, good health, pleasure, engage in sports (entertainment), victory, happiness if the Earth and Water elements dominate. If the Fire and Air elements dominate, he will be feeling sleepy, have fever and shivering. If the Space element is predominant the person's life span decreases and he may face death. [188-89ab]



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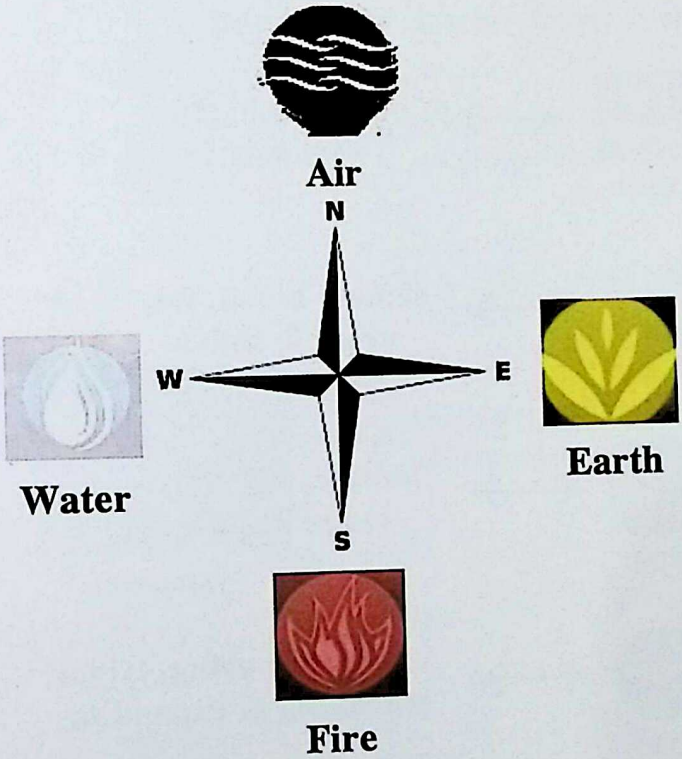
ELEMENT'S POWERFUL DIRECTION

पूर्वायां पश्चिमे याम्ये उत्तरस्यां यथाक्रमम् ।
पृथिव्यादीनि भूतानि बलिष्ठानि विनिर्दिशेत् ।। १९० ।।



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ELEMENT'S FIVE CONSTITUENTS (vv. 191-96)

पृथ्वी – अस्थि मांसं त्वचा नाडी रोमं चैव तु पञ्चमम् ।

आपः – शुक्रशोणितमज्जा च मूत्रं लाला च पञ्चमम् ।

तेजः – क्षुधा तृषा तथा निद्रा कान्तिरालस्यमेव च ।

वायोः – धावनं चलनं ग्रन्थः सङ्कोचनप्रसारणे ।

नभः – रागद्वेषौ तथा लज्जा भयं मोहश्च पञ्चमः ।

Earth ⟷ **bone, flesh, skin, *nāḍī* & hair**

Water ⟷ **semen, blood, fat, urine & saliva**

Fire ⟷ **hunger, thirst, sleep, lustre & laziness**

Air ⟷ **running, moving, tying, shrinking & expanding**

Space ⟷ **attachment, aversion, shyness, fear & delusion**

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FLOW OF PROPER & IMPROPER ELEMENTS

तत्त्वे रामो जयं प्राप्तः सुतत्त्वे च धनञ्जयः ।
कौरवा निहताः सर्वे युद्धे तत्त्वविपर्ययात् ।। २०७ ।।

Lord Rāma

&

Arjuna

→ Victory due to flow of proper elements

Kauravas

→ Annihilated due to flow of improper elements

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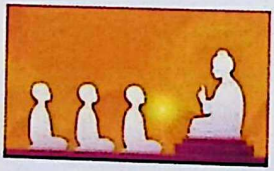
IMPRESSIONS OF ELEMENTS

जन्मान्तरीयसंस्कारात्प्रसादादथवा गुरोः ।
केषाञ्चिज्जायते तत्त्ववासना विमलात्मनाम् ।। २०८ ।।

For some pure souls, the impressions of the Elements take place :

due to result of actions during previous births

Or



by blessings of Guru

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CHARACTERISTICS OF ELEMENTS

'लं'बीजे धरणीं ध्यायेच्चतुरस्रां सुपीतभाम् ।
सुगन्धां स्वर्णवर्णाभां प्राप्नुयाद्देहलाघवम् ।। २०९ ।।

One should meditate on the Earth element:

'LAM' *bīja*

Yellow, square shaped

Sweet fragrance

Lightness of body

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'वं'बीजं वारुणं ध्यायेत्तत्त्वमर्धशशिप्रभम् ।
क्षुत्तृष्णादिसहिष्णुत्वं जलमध्ये च मज्जनम् ।। २१० ।।

One should meditate on the Water element:

'VAM' *bīja*

White, Half-moon shaped

Capacity to bear hunger & thirst

Capacity to remain underwater

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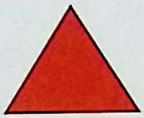
'रं'बीजमग्निजं ध्यायेत्त्रिकोणमरुणप्रभम् ।
बह्वन्नपानभोक्तृत्वमातपाग्निसहिष्णुता ।। २११ ।।

One should meditate on the Fire element:

'RAM' *bīja*

Red, Triangular shaped



Can digest excess food & drink

Ability to endure heat of fire & Sun

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'यं'बीजं पावनं ध्यायेद्वर्तुलं श्यामलप्रभम् ।
आकाशगमनाद्यं च पक्षिवद्गमनं तथा ।। २१२ ।।

One should meditate on the Air element:

'YAM' *bīja*

Black, Circular shaped

Capacity to travel in space

Capacity to fly in the sky

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'हं'बीजं गगनं ध्यायेन्निराकारं बहुप्रभम् ।
ज्ञानं त्रिकालविषयमैश्वर्यमणिमादिकम् ।। २१३ ।।

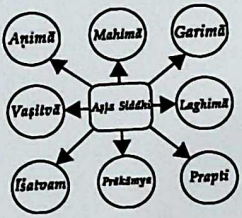
One should meditate on the Space element:

'HAM' *bīja*

Varied Colour, formless

Attains knowledge of Past, Present & Future

Gets Supernatural powers like *aṇimā*



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ANNUAL PREDICTIONS

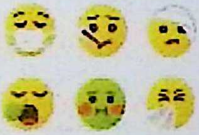
मध्यमा भवति क्रूरा दुष्टा सर्वेषु कर्मसु ।
देशभङ्गमहारोगक्लेशकष्टादिदुःखदा ।। ३०४ ।।

If the flow of air is in *Suṣumnā* :

Cruelty & Inauspiciousness

Calamity in the Country

Diseases



Afflictions

Pain

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UNION OF *NĀḌĪS*

इडा गङ्गेति विज्ञेया पिङ्गला यमुना नदी ।
मध्ये सरस्वतीं विद्यात्प्रयागादिसमस्तथा ।। ३७४ ।।

Iḍā should be known as river Gaṅgā, *Piṅgalā* as Yamunā and in between these two is the river Sarasvatī (*Suṣumnā*) and their union is Prayāg. [374]

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